

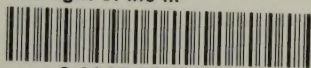
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The light of life ...



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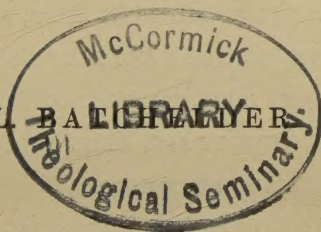
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1884.

THE
LIGHT OF LIFE.

BY

J. L. BATHFELDER.



Ἐγώ εἰμι τὸ φῶς τοῦ κόσμου· ὁ ἀκολουθῶν ἐμοὶ οὐ
μὴ περιπατήσει ἐν τῇ σκοτίᾳ, ἀλλ' ἔξει τὸ φῶς τῆς ζωῆς.
—*John viii: 12.*

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FOR EVERY SENTENCE, CLAUSE AND WORD,
THAT'S NOT INLAID WITH THEE, MY LORD,
FORGIVE ME, GOD ! AND BLOT EACH LINE
OUT OF MY BOOK, THAT IS NOT THINE.
BUT IF, 'MONGST ALL, THOU FIND'ST HERE ONE,
WORTHY THY BENEDICTION,
THAT ONE OF ALL THE REST SHALL BE
THE GLORY OF MY WORK AND ME.

—*Robt. Herrick.*

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Thy Truth is still the Light
Which guides the nations groping on their way,
Stumbling and falling in disastrous night,
Yet hoping ever for the perfect Day.
Yes! Thou art still the Life; Thou art the Way
The holiest know; Light, Life, and Way of Heaven;
And those who dearest hope and deepest pray,
Toil by the Light, Life, Way, which Thou hast given.

—Theodore Parker.

PREFATORY.

That this volume might be efficient, if not effective, there has been no hesitancy in the liberal use of the thoughts of others in their language, with due credits, as they met the author during its elaboration, and since its completion, for illustration and enforcement, and for suggestion of deeper thought to readers. In its construction there has not been aim, or pretension, to originality. Of this, has there been much, if any, in these late times? Who can claim it? To whom can it be attributed? What may be deemed such, by the mass of common or erudite minds, is trite to some other few, of deeper research. There have been few reputedly original thinkers among men; each, in turn, has inherited from some predecessor; and, in the chymic process of mental assimilation, has made such estate of thought his own. This enriched, perhaps enlarged, has descended to successors. Thus, in time, new thought has flamed to vision, and new stars in science and philosophy have been in the ascendant. What was, at first, a crescent line of light on the opaque sphere of investigation, has waxed, at last, into a full orb. The primal thinker dates back to God, who revealed to him in the consti-

tution of his mind, through His Word or works, or in some special consciousness wrought by His Spirit.

Great men are more distinguished by range and extent, than by originality. If we require the originality which consists *in weaving, like a spider, their web from their own bowels*; in finding clay, and making bricks, and building the house; no great men are original. . . . The greatest genius is the most indebted man. . . . He finds himself in the river of the thoughts and events, forced onward by the ideas and necessities of his contemporaries. *He stands where all the eyes of men look one way, and their hands all point in the direction in which he should go.* . . . All is done to his hand. The world has brought him thus far on his way. The human race has gone out before him, sunk the hills, filled the hollows, and bridged the rivers. Men, nations, poets, artisans, women, all have worked for him, and he enters into their labors. . . . Great genial power, one would almost say, consists in not being original at all; in being altogether *receptive*. . . . Shakspeare owed debts in all directions. . . . Malone computed, in regard to the First, Second and Third Parts of Henry VI, that, "out of 6,043 lines, 1,771 were written by some preceding author; 2,373 by him, on the foundation laid by his predecessors; and 1,899 were entirely his own." . . . Thought is the property of him who can entertain it, and of him who can adequately place it. . . . As soon as we have learned what to do with borrowed thoughts, they become our own.

In the composition of world-books, the time thinks, the market thinks, the mason, the carpenter, the merchant, the farmer, the fop, *all think for us*.

Every book is a quotation; and every house is a quotation out of all forests, and mines, and stone-quarries; and every man is a quotation from all his ancestors.

The nervous language of the Common Law, the impressive forms of our courts, and the precision and substantial truth of the legal distinctions, are the contribution of all the sharp-sighted, strong-minded men who have lived in the countries where these laws govern.—*Emerson.—Representative Men.*

Every one of my writings has been furnished to me by a thous-

and different persons, a thousand different things. The learned and the ignorant, the wise and the foolish, infancy and age, have come in turn—generally without the least suspicion of it—to bring me the offerings of their thoughts, their faculties, their experience. Often they have sowed the harvest I have reaped. My work is that of an aggregate of beings taken from the whole of nature; it bears the name of *Goethe*.

The words and thoughts of every writer who makes any wide or serious impression are, consciously or unconsciously, adopted by others exactly as if they were original and independent; and this is true to such an extent, that an author's real success is often obliterated by its very universality.—*Canon Farrar*.

Touching plagiarism in general, it is to be remembered that all men who have sense and feeling are being continually helped; they are taught by every person whom they meet and enriched by everything that falls in their way. The greatest is he who has been often aided; and if the attainments of all human minds could be traced to their real sources, it would be found that the world had been laid most under contribution by the men of most original power, and that every day of their existence deepened their debt to the race, while it enlarged their gift to it.—*Ruskin*.

Milton has been called "the celestial thief." Paley, Butler, Coleridge, Southey, Gray, helped themselves freely to other men's thoughts; Mirabeau got the ablest of his speeches from Dumont; Fox was often primed by Burke, and Burke by Bolingbroke. Critics have declared that many of Robert Hall's gems of illustration were "conveyed" from Burke, Grattan, and Warburton, and that some of them have been re-conveyed by Macaulay from Hall. It has been asserted, that all the thinking in Chalmers' *Astronomical Discourses* is cribbed from Andrew Fuller's "The Gospel its own Witness." . . . Ovid complains of the early writers for having "stolen all the good things;" the early writers stole from the Greeks; the Greeks cribbed from the Egyptians; the Egyptians filched from the antediluvians.—*H. N. G., in Baptist Standard*.

CHICAGO, ILL., June 1, 1884.

The same old baffling questions! O my friend,
I cannot answer them. In vain I send
My soul into the dark, where never burn
The lamps of science, nor the natural light
Of reason's sun and stars! I cannot learn
Their great and solemn meanings, nor discern
The awful secrets of the eyes which turn
Evermore on us through the day and night
With silent challenge and a dumb demand,
Proffering the riddles of the dread unknown,
Like the calm sphinxes with their eyes of stone
Questioning the centuries from their veils of sand!

—*Unknown.*

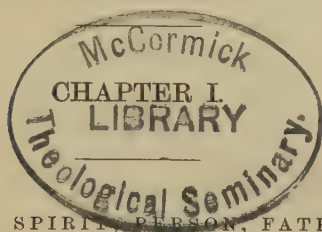
For Thy creation, although infinite,
Is infinitely less than Thee, O God!
Thine is the spirit, and the soul is Thine,
And all the thousand instincts of the heart.
The universe is simple; God and I,
Cause and effect, are all that in it is;
And more; for Cause containeth its effect.
Cause, operation and effect are God,
Nature and man; which both partake of one.

—*Bailey.—Festus.*

God! let the torrents like a shout of nations
Answer! and let the ice-plains echo, God!
God! sing ye meadow streams with gladsome voice,
—Ye pine groves, with your soft and soul-like sounds.
And they, too, have a voice,—yon piles of snow,
And in their perilous fall shall thunder, God!
Thou kingly Spirit throned among the hills,
Thou dread Ambassador from Earth to Heaven,
Great Hierarch! tell thou the silent sky,
And tell the stars, and tell yon rising sun,
EARTH, WITH HER THOUSAND VOICES, PRAISES GOD!

—*Mount Blanc.—Coleridge.*

THE LIGHT OF LIFE.



GOD—A SPIRIT, PERSON, FATHER.

I Am That I Am.—EXODUS III: 14.

The heavens declare the glory of God.—PS. XIX: 1.

The heavens declare His righteousness, and all the people see His glory.—PS. XCVII: 6.

The knowable of God is manifest in them, for God manifested it unto them.—ROMANS I: 19.

He Himself giveth to all, life, and breath, and all things; . . .
. . . in Him we live, and move, and are.—ACTS XVII: 25-28.

God is a Spirit.—JOHN IV: 24.

Have we not all one Father? Hath not one God created us.—
MALACHI II: 10.

I thank Thee O Father, Lord of heaven and earth —MATTH.
XI: 25.

*Gal. i: 1, 3, 4; II Tim. i: 2; Titus i: 4; Eph. i: 17, iv: 6; James
iii: 9; I Peter i: 2; II Peter i: 17; II John iii; Jude i.*

Is God? If so, what or who? Causeless, fortuitous,
reckless, incomprehensible, and indefinable Power,
or Force; or, Almighty Spirit, Person and Father?
Whence man? And what? Exclusively material? In
origin, the last analysis, and terrene end, common with

mineral, plant, beast or bird? Or, is he also spiritual and eternal? Is he religious? and, by constitution? Or, is the element or the emotion—a cultus, a habit, an aspiration, a sense of dependence and of obligation, or what? To what or whom does it aspire—is it obligated, on what or whom does it depend? Is not such aspiration, such conscious dependence and obligation, prophecy and revelation of Him—the self-named I AM? Is there religion independent of and above that which is inwrought in the mental constitution—all teachings of the humanly great, wise and good, and the common appetite of men, externally revealed—specially divine in its origin, and, therefore, authoritative in its behests? Whence the universe of matter and of mind—the Seen, and the Unseen—though everywhere and at all times spiritually apparent? Is it self-originate and automatic, or the spawn orderly or disordered product of this lawless, impersonal Power?

These are the mighty topics with which the master minded and the common thinkers in all ages have wrestled; questions, which, never having been satiated, still are rife and uppermost; will not down; and now, as ever, convulse the human soul.

All things, according to the last edition of the materialist, in unbroken development, have been evolved from nebula; life itself, sentient, conscious, spiritual life even, from a protoplasm.¹ Not man himself, in

1. Not alone the more ignoble forms of animalcular or animal life, not alone the nobler forms of the horse and lion, not alone the exquisite and wonderful mechanism of the human body; but that the human mind itself—emotion, intellect, will, and all their phenomena—were once latent in a fiery cloud. . . . all our

his triplicity—*τὸ πνεῦμα, καὶ ἡ ψυχὴ, καὶ τὸ σῶμα*—is out of this necessary material chain, but was successor in orderly concatenation to the ape or the gorilla.² But man, the ultimate of this evolution, has thought, will, emotion, has he not? Then, “coming out at one end of the evolution, they must have gone into it at the other.”³ The physical, psychical, and spiritual have a common material origin. “The human mind is the product of the change of matter.”⁴ “Mental life is

philosophy, all our poetry, all our science, and all our art—Plato, Shakspeare, Newton, and Raphael—are potential in the fires of the sun.—TYNDALL.

Dr. Meissner proposed to show not only that heat is a mode of motion, but that vegetable and animal life, and human will and love and thought, and even God Himself, are but motion!—the one no less than the other, subject to necessity and destitute of morality.—PROF. WELCH.

Solar radiations are the grand reservoir for all the subtle and complex manifestations of force which are evolved in human thought and society; physiology, humanity, politics, morals are to be viewed as only special modifications and developments of physical science.—*Physical Fatalism according to* BIRKS.

1. I Thess. v: 23.

2. The Simian may have been the successor of the degenerate human.—HEDGE.

3. Newman Smyth.

4. Buchner.

“Give me matter,” said Kant, “and I will explain the formation of a world; but give me matter only, and I cannot explain the formation of a caterpillar.”

Oh! it is a sad and terrible thing to see nigh a whole generation of men and women professing to be cultured, looking around in a purblind fashion and finding no God in this universe. . . . And this is what we have got; all things from frog-spawn; the gospel of dirt the order of the day. The older I grow—and I now stand upon the brink of eternity—the more comes

gradually disengaged from physical life.”¹ The human mind is not merely manifested through the convolutions—the meshes and tissues of the brain, but consists of or subsists in them. All thought is engendered simply, solely through the collocation, motion, or collision of molecular atoms. “Thought is only translated motion.”¹ “Without phosphorus is no thought”—*ohne phosphor kein gedanke*. “Just as the liver secretes bile, so the brain secretes thought.”² “Motion, heat, light, chemical affinity, are transformable into each other, and into sensation, emotion and thought.”³ The Deity Himself, “deanthropomorphised”⁴ of all personality, becomes an abstraction. In scientific nomenclature of such last analysis, He is The Absolute, First Cause, Supreme Power, Cosmos, Unknowable,

back to me the sentence in the catechism, which I learned when a child, and the fuller and deeper its meaning becomes,—“what is the great end of man? To glorify God and enjoy Him forever.” No gospel of dirt, teaching that men have descended from frogs through monkeys, can ever set that aside.—CARL VOGT.

We may suppose as many ages as science requires, or conjectures, between the first of the human species, and the Adam of Genesis, without doing violence to the spirit of the story. . . . We assume, then, for man in Eden, that point in the progress of human development—preceded, it may be, by ages of mere animality. . . . What the naturalist means by development is one thing; what the Bible means is another. The one is speaking of the animal man, the other of the moral and spiritual. Grant that the human animal developed itself by gradual ascent and modification from the lower orders of animal life, it does not follow, that the human soul developed itself from the brute.—HEDGE.

1. Ribot.

2. Carl Vogt.

3. Herbert Spencer.

4. Fiske.

Subject-Object, World-Ego, Inexorable Law, and Invariable Force.¹

“Force is the Ultimate of all ultimates, the Absolute

1. There are no phenomena visible to man of which it is true to say, that they are governed by an Invariable Force. That which does govern them is always some variable combination of invariable forces. But this makes all the difference in reasoning on the relation of Will to Law,—this is the one essential distinction to be admitted and observed. There is no observed order of facts which is not due to a combination of Forces; and there is no combination of Forces which is invariable,—none, which are not capable of change in infinite degrees. In these senses, and these are the common senses in which Law is used to express the phenomena of Nature, Law is not rigid, it is not immutable, it is not invariable, but it is, on the contrary, pliable, subtle, various. In the only sense in which laws are immutable, this immutability is the very characteristic, which makes them subject to guidance through endless cycles of design. We know this in our own case. It is the very certainty and invariableness of the laws of nature which alone enables us to use them and to yoke them to our service. . . . Science, in the modern doctrine of the Conservation of Energy, and the Convertibility of Forces, is already getting something like a firm hold of the idea that all kinds of force are but forms or manifestations of some one Central Force issuing from some one Fountain Head of Power. Sir John Herschel has not hesitated to say, that “it is but reasonable to regard the Force of Gravitation as the direct or indirect result of a Consciousness or a Will existing somewhere.”—*Reign of Law*.—DUKE OF ARGYLL.

. . . . There is no power in nature, or, in works of man’s device, but God; no law but divine volition; no process but divine performance. Gravitation is one mode of Providence; magnetism, another; electricity, another; Providence is attraction and repulsion, cohesion and explosion, flood-tide and ebb-tide, sunrise and sunset, motion and rest. All the energies of nature are methods of divine activity, and all the phenomena of nature are phases of the one eternal Presence.—F. H. HEDGE.

Reality, the Unconditioned Cause.¹ Then, that Force Ultimate must be the God, or some Motor, Will, or Person must, conceivably, be back of It, and in its exercise or wielding, intelligence, choice, intent must be implied, and that Motor, Will, or Person,—the First Cause must be the God,—the Self Existent and Unoriginated, Self Sustained. “Force is an attribute of Mind alone . . . the only Force in the Universe.”² Might it not, more correctly and safely, be said to be a certain *tertium quid* mediate between mind and matter, indefinable as yet. (John III: 8.) That mediate may be direct from God, or God Himself immediate. Is it demonstrable—is it conceivable, that an idea, a thought, a volition, immediately moves a corpuscle? “The only conceivable source of physical force is supernatural power. Still more must this be the only conceivable source of thought.”³ “A tendency, to move some one determinate way, cannot be essential to any particles of matter, but must arise from some external cause; because there is nothing in the pretended necessary nature of any particle, to determine its motion necessarily and essentially one way rather than another. . . . Motion must, of necessity, be originally caused by something that is intelligent, or else there never could have been any such thing as motion in the world, and consequently, the Self-Existent Being, the original cause of all things (whatever It—be supposed to be), must of necessity be an Intelligent Being.”⁴

Intelligence, intent, will, emotion, are predicates of

1. Herbert Spencer.
2. Cocker.
3. Asa Gray.
4. Dr. Saml. Clarke.—Being and Attributes of God; 1704-5.

intellectual or spiritual life. The higher order of the Spiritual is implicated in the Intellectual. The Spiritual is an attribute of Spirit, which the God is, and must be. A Spirit must be a Person—not conceivable otherwise. Infinite Spirit must be the Infinite Person—the God. He is, or the source of, Infinite Power or Force—how evolved or manifested has not been revealed or discerned. “Personality is not the visible form, but the invisible soul which animates that form. What that soul is to man, that God is to the universe of things.¹” The God even of Nature, as well as that of the Bible, and of human aspiration, must be not only a Sovereign and an Autocrat, but a Father, for to some extent, Creation, Nature, Providence, Consciousness reveal Him to be paternal—His “goodness” as well as His “severity.” The conception of God cannot be otherwise than anthropomorphic, with all attributes and emotions in perfection—unblended with human imperfection and frailty.²

Personality implies limitation, say they. Does not, as well, Impersonality—their First Cause, Universal Force, Supreme Power? If there is a limit to human

1. Hedge.

2. Every conception of a “Mind,” even though it be described as “Universal,” must be in some degree Anthropomorphic. Our minds can think of another mind, only as having some powers and properties which in kind are common to our own.—*Reign of Law*.
—DUKE OF ARGYLL.

Man is led more and more to see in his Maker the original and counterpart of himself; and, recognizing one point of family likeness after another, to ascribe to him every organ, faculty, and quality he finds in himself; only divested of limitations.—*The Keys of the Creeds*.

personality, who is able, or warranted, to assign it to the Divine? Who shall dare to set bounds to the ranges, and the cognisances of the soul—human or divine? “An anthropomorphic God cannot be conceived as an Infinite God.”¹ Certainly as well as an Infinite Abstraction, Infinite Force. “Personality and Infinity are terms expressive of ideas which are mutually incompatible.”¹ There is no more difficulty in a conception of Infinite Personality, than of Infinite Impersonality—“Universal Force.” “An Infinite Person is as absurd as a Circular Triangle.”¹ The absurdity is only in the impersonal illustration, and, its verbal contradiction. “To define God is to deny Him.”¹ Why, then, do these “scientists” undertake to define Him? Their finite conclusion is, of course, but the stereotype of their finite conception. For aught we know, all Personality is infinite. Infinite Personality is certainly possible and conceivable, to the extent, that the Infinite is conceivable. Infinite Spirit must be the Omnipresent, therefore, the Omniscient, therefore the Omnipotent, therefore, God. No one should

1. Cosmic Philosophy.—Fiske.

The mighty spell which is to paralyze all heretical critics at a stroke, is no other than Sir Wm. Hamilton’s principle, that the Infinite cannot be known, because, to know is to discriminate, and what is discriminate is finite; or, again, to state the matter in another form, that the absolute cannot be known, because, to know is to apprehend relations, and what is related is not absolute. . . . Thought, as such, can deal only with that which is *conditioned*, and which is *plural*; and must, therefore, find unconditioned and unitary being inaccessible. This inability to think or apprehend, except by relation and difference, is assumed to be a human limitation of faculty, a provincial incompetency, a negation of mental light and power.—*Essays*.—JAS. MARTINEAU

dare to limit mind, though in this life finitely environed, for its ranges are illimitable. The verbal expression,—formulation of conception, thought, will, emotion, necessarily, are finite. The word Person, applied to God, “is only a figure derived from our human personality.” “In conceiving God, we are obliged to represent Him as we do all spiritual realities, by images and figures taken from things we know. And, there is, of course, a sense in which the representation is true, and a sense in which it is not true, and exactly where the line is to be drawn, we often cannot tell more exactly, than simply to say, that we speak in a figure.”¹ “In all reasoning from the personality of man to the personality of God, the limitation of the human mind is peculiarly seen. . . . The personality of man involves not only individuality, a person distinct from all other persons, but a local habitation for the soul, a sphere of existence restricted, and an essential limitation in the mode of human life. Finite personality has a finite sphere of existence and development; in that sphere it is self-conscious; in its relation to the world it is altogether dependent; its very life and happiness must flow from its connection with that which is out of it, and above it. But the personality of God is infinite, unlimited, self-existent, and independent; its action and happiness are in itself; perfect independence and absolute freedom are its peculiar character. The personality of God makes Him in every respect essentially distinct from the universe.—Because, from the known, we infer the unknown, or, because, we believe from our own conscious

1. Dr. Bushnell.

personality, in the personality of God, is it not the extreme of folly to assert that God's personality, in all respects, resembles our own."¹

"The Personality of God is the personality of man freed from all the conditions and limitations of Nature."²

A recent Positivist intimates, that some knowledge of his Cosmic God is possible. All knowledge of Him is subjective, must be finite, in reality or expression, and, more or less anthropomorphic. This is the result of the "deanthropomorphised" process of his two elaborate volumes—"There exists a POWER to which, no limit in time or space is conceivable, of which all phenomena, as presented in consciousness, are manifestations, but which we can only know through these manifestations"³ This Power, then, confessedly, is conceivable, if not apprehensible. The progeny out of the laboring mountain is *ridiculus mus*. What conception of such "Power" can be otherwise than substantially, if not exclusively, anthropomorphic?

And, again, this author thus expresses himself: "A scheme which permits thousands of generations to live and die in wretchedness, cannot, merely by providing for the well being of later ages, be absolved from the alternative charge of awkwardness or malevolence. If there exist a personal Creator of the Universe, who is infinitely intelligent and powerful, He cannot be infinitely good; if, on the other hand, He be infinite in goodness, then, He must be lamentably finite in power or intelligence." With Mr. Mill, there-

1. Chas. E. Lord.

2. Feuerbach.

3. Cosmic Philosophy.—Fiske.

fore, "I will call no Being good, who is not what I mean, when I apply that epithet to my fellow creature." "And, going a step further, I will add, that it is impossible to call that Being good, who, existing, prior to the phenomenal universe, and creating it out of the plentitude of infinite power and fore-knowledge, endowed it with such properties, that its material and moral development must inevitably be attended by the misery of untold millions of sentient creatures, for whose existence their Creator is ultimately alone responsible. In short, there can be no hypothesis of a moral government of the world, which does not implicitly assert an immoral government."

As soon as we seek to go beyond the process of evolution disclosed by science, and posit an external agency which is in the slightest degree anthropomorphic, we are obliged either to supplement and limit this agency by a second one that is diabolic, or else, to include elements of diabolism in the character of the first agency itself." But it is apparent, that, on the generalization of ages, not isolated years, Evil and the Diabolic have been overswayed by Good, and the Supreme Best—that Good is on the gain, is it not? May not the solution of the spiritual enigma be involved in this evolution?

Draper, thus, states the Stoical conclusion respecting the "Supreme Power," and the Visible Universe, which, evidently, is his own: "Nothing is eternal, but space, atoms, force, ... though there is a Supreme Power, there is no Supreme Being. There is an invisible principle, but not a personal

God. All revelation is necessarily a mere fiction. There is no such thing as Providence, for Nature proceeds, under irresistible laws, and, in this respect, the universe is only a vast automatic engine. The vital force which pervades the world, is what the illiterate call God; as the tired man looks forward to the insensibility of sleep, so the philosopher, weary of the world, should look forward to the tranquility of extinction.”¹

The limited Deity of MILL, is a Person. Intelligence, desires, motives, choice—predicates of personality, are ascribed to Him.

“A Being of great, but limited power; how, or by what limited, we cannot even conjecture; of great and perhaps unlimited intelligence, but, perhaps, also, more narrowly limited than His power; Who desires, and pays some regard to the happiness of His creatures, but Who seems to have other motives of action, which He cares more for, and Who can hardly be supposed to have created the universe for that purpose alone.”² Again: “Those who have been strengthened in goodness by relying on the sympathizing support of a powerful and good Governor of the world, have, I am satisfied, never really believed that Governor to be, in the strict sense of the term, Omnipotent. They have always saved His goodness at the expense of His power. They have believed, perhaps, that He could, if He willed, remove all the thorns from their individual path, but not without causing greater harm to some one else, or frustrating some purpose of greater

1. Draper.—Conflict between Science and Revelation.

2. Mill.—Theism.

importance to the general well-being. They have believed that He could do any one thing, but not any combination of things; that His government, like human government, was a system of adjustments and compromises; that the world is inevitably imperfect, contrary to His intention. And since the exertion of all His power to make it as little imperfect as possible, leaves it no better than it is, they cannot but regard that power, though vastly beyond human estimate, yet as in itself, not merely finite, but extremely limited.”¹

No believer in God has vindicated more clearly and forcibly than MILL, His power “over all the objects he has made,” to suspend, stay, divert, and, even, annul their phenomenal manifestation. These dicta of His volition, obscurely denominated “The Supernatural,” MILL classifies as among “the earliest and acknowledged laws of Nature.” In this, he is at variance with HUME, and, all endorsers of the Positive and Evolutionary School. “Human volition is constantly modifying natural phenomena, not by violating their laws, but by using their laws. Why may not Divine volition do the same? The power of volitions over phenomena, is, itself, a law, and one of the earliest known and acknowledged laws of Nature. It is true; the human will exercises power over objects indirectly, through the direct power which it possesses, only over the human muscles. God, however, has direct power, not merely, over one thing, but over all the objects which He has made.”¹

But, while MILL admitted the existence of a Personal God, and argued, by analogy, and *a fortiori*,

that God could as well interfere with, and modify natural phenomena—but human generalizations,—not inherent in matter, questionably styled, “Laws of Nature,” by the higher laws of His will, as doth man by his,—thereby, recognizing the possibility and the probability of what are named *miracles*; he questioned His unlimited power and goodness. Constitutionally inclined to question, thence to doubt, or, thus developed through the spiritual bias and educational tort given by his father;—rejecting the Bible—as authoritative at all,—replete with such distinct revelation of God—a Person and Father; bringing life and immortality to light through his Son;—such revelation, and such light, as could not be evolved out of the constitution and course of Nature, or human experience; the Deity to MILL, as discernible from his very partial, morbid, and, chiefly materialistic observation, was a MOLOCH, pitiless, merciless, remorseless. “Nature impales men, breaks them, as if on the wheel, casts them to be devoured by wild beasts, burns them to death, crushes them with stones, like the first Christian martyr, starves them with hunger, freezes them with cold, poisons them by the quick or slow venom of her exhalations, and has hundreds of other hideous deaths in reserve, such as the ingenious cruelty of a Nabis, or a Domitian never surpassed. All this, Nature does, with the most supercilious disregard, both of mercy, and of justice; emptying her shafts upon the best and noblest—indifferently with the meanest and worst; upon those who are engaged in the highest and worthiest enterprises, and, often, as the direct consequence of the noblest acts; and, it might almost be

imagined, as a punishment for them.
 A single hurricane destroys the hopes of a season;
 a flight of locusts, or an inundation desolates a district,
 a trifling chemical change in an edible root starves
 a million of people.”¹

A tragic and terrible indictment indeed is this, vivid and faithful enough in its delineation; but very partial and restricted in its statement, and from a single post of observation, at a point of time, and, of a mind finitely environed, — relieved nor counterbalanced by those brighter and hopeful manifestations everywhere apparent in Nature — in the universal sense, immaterial as well as material. Shut up exclusively, or voluntarily electing to be thus constrained, to such apprehension of God as can be obtained from these very partial aspects, it is not surprising, that this mind, with bent and bias precedently given, without the guidance and light of the Spirit, and, unsought; went, as it did, into the darkness of that forlorn, and seemingly hopeless Eclipse of Faith. Alas! in our moody and discomfited hours, very many of us, sore-pressed, are prone to lapse into such spiritual darkness, distrust, and hopelessness. God pity us, and all like-beset, in such calamitous time. Thus intensely absorbed in exclusive consideration of calamities, as, indeed, are the most of us, without regard to aspects confessedly benign and beneficent; limiting his survey and generalization to the brief span, the knowledge, and the experience of a single human life, and, that, his own; declining to give credence to any literal revelation — uttered, expounded, interpreted, illustrated

through forty centuries—ever suggestive, if not explanatory; without sanctifying, illuminating Grace, personally experienced; who may not be distressed, perplexed, confounded by his single, solitary experience and observation, and, under the stress of diabolic prompting superadded, perhaps, in some hour of weakness and despair, waver in Divine trust, tumble into darkness,—perhaps, question in his soul, whether God is, and, if Supreme,—Good? “Take the world as it is, with all its contradictions, woes, and wrongs; and, without other light, what sort of God would the contemplation of such a world present? Possibly, Infinite Power; but not, I think, Infinite Wisdom and Love.”¹

Over and against such seemingly maleficient manifestations, incomprehensible, indeed, appalling, Mill did not set the manifest design of the material human organism —of the Material Universe Itself, and Its ever evident order; the numberless, merciful, and most beneficent provisions for the sustenance, and the material comfort of man,—this material, intellectual, spiritual monarch; for whose service, not only the earth on which he stands, and the heavens above, but all inferior orders of life, seem to exist; the universal diffusion of light, air, and water; the revolving seasons; the fruitfulness of earth; the fecundity of nutritious beast, fish, and bird; the unmentioned and unmentionable social, intellectual blessings involved in, and ever evolving from progressing Christianization. He does not even allude to the wonderful provisions for bliss in the development and culture of the

soul, in the satisfaction often given—limitedly, here, it is true,—to its unquenchable aspirations.

Keen as was the intellect of Mill, comparatively extensive as may have been his material or spiritual apprehension; in fact, how restricted must have been that intellectual range, when the illimitableness of the Universe is considered. He took no note of, indeed did not seem to recognize, and realize that other Universe of the Unseen.

“Nature is not the proper system of God, but only an inferior, subordinate, and merely instrumental part, and, in that sense, a part complementary to the great supernatural empire in which the real system of God is centered. The physical order called Nature, is, perhaps, only a single and very subordinate term of that universal divine system, a mere pebble chafing in the ocean bed of its eternity.”¹

“The universe is far higher and nobler than merely a vast machine. It includes, not only lifeless matter, but living and sentient creatures. Among these, it includes rational and intelligent beings, men and angels, endowed with a power of choice, with reason, and will, who can recognize a law of duty, know and love the great Creator, and either yield Him honor and due obedience, or rebel and disobey. The world’s history thus comprises higher elements than the constancy of physical laws alone. It includes the ideas of righteousness, and holiness, of sin, rebellion, and disobedience, of moral degradation and possible ruin; and, again, of moral recovery and redemption. It is a further main doctrine of this theology, that sin has

entered into the world, and moral evil has widely prevailed, and, that there is around us an actual scheme of Providence for the recovery of the lost and guilty—to holiness, happiness, and immortal life.”¹

“Nature includes humanity, and, therefore, so far from being pitiless, includes all the pity that belongs to the whole human family, and all the pity that they have accumulated, and, as it were, capitalized in institutions, political, social and ecclesiastical, through countless generations.”²

“Concerning the justice and goodness of God (as of any Governor whatsoever), no judgment is to be made from a partial view of a few small portions of His dispensation, but from an entire consideration of the whole. And, consequently, not only the short duration of this present state, but, moreover, all that is past and that is still to come, must be taken into the account. And, then, every thing will clearly appear just and right.”³

“Beyond our eyes and ears, a majestic spiritual world is moving on in silence;—an unseen God has infinite, unseen resources;—the causes and issues of things lie outside of the horizon of the senses;—immense agencies may be at work in all stillness, and without the slightest show, of which the worldly mind does not so much as dream. If there are hosts of foes of God, there is a God of hosts above them. If there is a throne of iniquity, which frameth mischief by a law, there is a higher throne of righteousness.”⁴

1. Prof. Thos. R. Birks.

2. Natural Religion.—Seeley.

3. Dr. Saml. Clarke—Being and Attributes of God.

4. Theo. D. Woolsey.

Men can find a clearer and more satisfactory revelation of God in their spiritual and mental constitution,—their capacities, aspirations, hopes, and possibilities, than in the material universe, than, even, in their own physique, fearfully and wonderfully made,—replete and potent as it is, in proof of the power and wisdom of Him who made. They must hie them for apprehension to the superior and the ampler—such scriptures as were God-inspired—embodiments of the thoughts of those who spake and wrote as they were moved by the Holy Spirit;—scriptures—whose credentials as such, must be tested and approved by external and internal evidence, through the scrutiny of the human reason,¹ of course, enlightened by the Spirit;—scriptures—in which God, by many portions, and in many modes, spake anciently unto the Fathers, by the prophets, for many centuries, and, subsequently, in the last days of the Hebrew dynasty, through His Son; they must recur to Christian history since—not to that of its corruptions, wherein is detailed the spiritual conquests achieved through the Gospel. *Sic itur ad astra* of apprehension.

The unaided human intellect, however acute and brilliant, out of its solitary cogitations, and material observation alone, cannot justly idealize and realize the true God. His spiritual characteristics, His attributes, and, especially, the pleroma of the Fatherhood, could not distinctly be excogitated out of reason, or, the visible universe. The belief in His existence is inwrought in all. His personality is also inferable from

1. The office of reason in religion, is not discovery, but verification and purification.—F. H. HEDGE.

the human analogue. There is proneness in each one to magnify his imperfect fallible reason, for the idealization and realization of God. This, the mistake of Israel, has been a common error, and it must be admitted, of some of the Old Testament speakers and writers,—in accommodation, probably, to that childhood in divine knowledge. “Thou hast imagined, *I was just like thyself*,” said God. (*Ps. l: 21.*) “Mr. Murdstone sets up an image of himself and calls it the Divine Nature.” Rejecting the Bible, unregenerate and unsanctified by its truth, and the Spirit, which pledges to the honest, seeking soul guidance into all the needed Spiritual verity, and brings that aspiring one into constant and close fellowship with the Father; how can such an orphan mind apprehend God,—a Spirit, Person, Father, Love? How could it, through its individual reason alone,—unaided by such Divine disclosures, come to true apprehension of the Highest? Could it reach a conclusion consolatory, comforting at all, concerning the mysteries, and the incomprehensibilities of this life;—providences in humanity at large, and particular nations; providences in individual history,—partially, limitedly apprehended; this melancholy boom and sad voice out of personal experience and observation; Evil in the Universe, inherent or involved; and Its Master Impersonation, at all times, by His enticement apparent; their suffered tolerance;—all glaring in this tragedy of nature, and still more impressive drama of human history? Recognizing only earthly existence, and no future life, or, in question of it, consequently, no ultimate provision for the rectifi-

cation, the equitable adjustment of all this seeming hurly-burly and apparent disorder; prevalent inequality among races and individuals; the redress of inhumanity, and of the turpitude of men to each other; upon all which mysteries and perplexities, He, who was the "Image," "Glory," and "Substance" of God cast light; such poor, benighted soul, must, as did ever the grandest and the best, without such superhuman aid, grope in darkness, and, at the exit, take, as did Mill, the leap into what was to him,—the eternal dark' and, to John Sterling, the *un grand peu-tetre* of Rabelais.' What adequate conception can the brain of an Infinitesimal, —invisible to the naked eye, quivering at the approach of man, and, in terror, fleeing to hide itself from his approach, have of that human one? "To the minnow, every cranny and pebble and quality and accident of its little native creek may have become familiar; but does the minnow understand the Ocean Tides and Periodic Currents, the Trade Winds, Monsoons, and Moon's Eclipses; by all of which, the condition of its little Creek is regulated, and may, from time to time, be quite overset, and reversed? Such a Minnow is man; his Creek,—this Planet Earth; his Ocean,—the Immeasurable All; his Monsoons and Periodic Currents,—the mysterious Course of Providence through Æons of Æons."²

1. It seems to me, not only possible, but probable, that in a higher, and, above all, a happier condition of human life, *not annihilation, but immortality, may be the burdensome idea.*—MILL.

I tread the common road into the darkness, without any thought of fear, and with very much hope. *Certainty, indeed, I have none.*
—JOHN STERLING.

2. Carlyle.

As a representative of another class, which is not, as yet, prepared for entire rejection of the Bible as a valid history, and, where God-inspired—as authoritative in precept and requirement; while it has become fascinated with the speculations of this new Gospel of Materialism, with its evolution, and its “deanthropomorphised” conception of God, comes MATTHEW ARNOLD, with his Greek scholarship, English culture,—bright, pithy, pungent thought and expression, endeavoring to unify what Biblical belief he retains, with that which the irreverent Carlyle bluntly ejaculates as the “Gospel of Dirt.” As always in such unions, the progeny is hybrid. Its speech is vigorous, and, with a certain charm;—but it is Samaritan, not Hebraic. In his labored effort to exclude from his Ideal God, the anthropomorphic conceptions of Him in the Old and New Testaments,—not discriminating between the true and the false, he elaborates, or abstracts this definition: “The Eternal—not ourselves, that makes for righteousness.” As if there could be any *righteousness*, or making for it, without involving personality. Righteousness,—right-prescription,—right doing, presupposes a Prescriber, and Doer, thereof. And, again, he says, “The God of the Christian is a magnified, non-natural man,”—to which another adds, that he is nothing but a “gigantic man.” He might have said, Titanic, super-human, super-angelic, or Infinite Man. Be it so. The highest human conception cannot be otherwise. “If man be made in God’s image, by idealizing and magnifying man, we shall discover what God is;”¹ provided, that human frailty

1. Keys of the Creeds.

is not constituent or inwrought in the conception.

Such are the meagre results attained by acute specialists in the scrutiny of the Material Universe, and of human history, at the close of these centuries of discussion—respecting Its Factor, whose handiwork is everywhere apparent, in mind as in matter, in the kingdom of Grace, as in Nature, in Spiritual as in Natural Science, in human as in material history. He could not be whisked out of recognition by prestidigitators in “modern thought,” “scientific” abstractionists, verbal spinners, and jugglers in phraseology. The speech of the Hybrid brays, though in silvery note vaticinating undesignedly of personality. It is the same round which speculatists in all generations have circled, in fruitless endeavor to find out in Nature—matter inert or energetic, and, by cogitation, the Almighty unto perfectness; or to make that Nature self-creative, self-existent, automatic; to spirit its revealed Author,—an Almighty Infinite Person, out of it. The Positivist and the Agnostic have reached their bound. They can sublimate no further. The residuum is abstraction—indefinite, intangible, invisible; what but nihility?

How refreshing it is, by contrast, to turn from such modern vacuities, to those vivid realizations and recognitions of Deific personality, by great souls contemporary with, or, before Christ, and even before Abraham, struggling to get out of darkness into light;—Greek and Roman—poets, philosophers, and historians—Socrates, Plato, Æschylus, Sophocles, Cicero, Seneca, Plutarch, Epictetus, and Marcus Aurelius; together with nameless predecessors, who, centuries

nearer the Creation, left their *credenda* in the Egyptian Catacombs. On a roll of Papyrus, in the coffin of an Egyptian mummy, was found the following inscription: "I am the Most Holy, the Creator of all that replenishes the earth, and of the earth itself—habitation of mortals. I am the Prince of the infinite ages. I am the great and Mighty God, the Most High, shining in the midst of the careering stars, and of the armies which praise me over thy head. It is I who chastise and who judge the evil doers and the persecutors of godly men. I discover and confound the liars. I am the All-Seeing Judge and Avenger; the guardian of my laws is the land of righteousness.'

"The Egyptians, nearly two thousand years before the birth of Abraham, were worshipping one Supreme God, and owning Him for their King, appointing for His agent and chief servant, as their ruler, a priest whom they called His Son. They recognized His moral government, through how many hands soever it might be administered,—whether, those of His personified attributes, or those of His human instruments. The highest objects set before these people, were purity of life and rectitude of conduct. Their highest aspirations were directed to the glory and favor of God,—in this life, and acceptance by Him—hereafter. Their conceptions of death were, that it was a passage to an eternal existence, where a divine Benefactor sent to dispense the mercies of the Supreme had gone before them, having submitted to death in order to overcome the power of evil, and who had, therefore, been raised from among the dead, when His probation in

1. Quoted by J. M. MANNING, from Gillett.

Hades had ended, and made the Eternal Judge of the living and the dead. Those, whom He judged favorably, had their names written in the Book of Life, and were brought to taste of the Tree of Life, which would make them to be as gods, after which, they were to enjoy such bliss as it has not entered into men's heads to conceive. The wicked were, meanwhile, to undergo shame and anguish, till they had expiated the very last sin, or were to be destroyed."²

"The fool,"—the conscience-seared, the pessimistic, the despairful, or the remorse-stricken, "hath said in his heart, no God." There was not force of conviction to consistently voice it. Never could he say it in his intellect,—his reason,—his conscience. He said it in his heart. The desire of that heart, was father of the simulated thought,—if it had such progeny. He could not verify the denial, even to himself, since that heart, in its sinful indulgence, hoped it might be so, or the Devil said it to him, to stifle conviction, or quiet remorse. In some moment of despair, some consciousness, or fear of retribution, some inane or insane desire, he said in his heart, "No God!" The reality would not down at his bidding. It ever haunted his soul. When he said it, that consciousness struck him in the face, and branded him, not only a fool, but a liar. Every thought, every mental or physical act, impinges against this wall of fact, this Real of all realities, GOD. *Cogito, ergo sum. Sum, ergo Deus est.* No mind can resist the conclusion from the premise.

2. See copious illustrations in the elaborate and exhaustive volumes of Prof. E. H. GILLET, entitled, "GOD IN HUMAN THOUGHT," and the three volumes of BUNSEN, on the same topic.

No God! Nature, animate and inanimate, cries out against the blasphemy. No God! Then, there is no sun in the Heavens, and thou, poor fool, art nihility. No Fatherhood in God! No pity, tenderness, sympathy, patience, or forbearance to the uttermost! No holiness, justice, power to reward and punish! Then, poor Soul! thou art an orphan, but ephemeral at the best, with thy tabernacle—its appetites and desires,—all thy sensibilities and emotions are carnal, protoplasmic, slimy, nebulous, gassy, abstract, nominal, nihilistic in their origin, being and destiny. Death is ultimate resolution to eternal sleep—nihility. *Ex nihilo nihil fit.*

There is no unbelief.

Whoever plants a seed beneath the sod,
And waits to see it push away the clod,
Trusts he in God.

There is no unbelief.

Whoever says, when clouds are in the sky,
"Be patient, heart! Light breaketh by and by,"
Trusts the Most High,

There is no unbelief.

Whoever sees, 'neath winter's field of snow,
The silent harvest of the future grow,
God's power must know.

There is no unbelief

Whoever lies down on his couch to sleep,
Consents to lock each sense in slumber deep,
Knows God will keep.

There is no unbelief.

Whoever says "To-morrow," "The Unknown,"
"The Future," trusts that Power alone,
He dares disown.

—*Watchman.*

But humanity has never been satisfied with such “deanthropomorphised” conception of God; has rejected it as it has been reproduced by successive skeptics, or scientists, in each generation; would not, could not, be satisfied with less, or ought else, than a Divine Person. The aspiration of DAVID is its representative cry, and, well-voiced, “As a hart panteth after the water brooks, so panteth my soul for thee, O, God. Thirsted has my soul for God,—the Living God.”—*Ps. xlii.* The revelations of God in the Old Testament of divine or human origin, as may be believed by the reader, are most intensely, most profoundly of Him as a Person, and as Parental. He hears. He sees. He feels. He appeals. He pleads. He expostulates. He wails, waits, watches, and forbears to the last,—speaking after the manner of men, and, in accommodation to their kindred and analogous emotions; otherwise, they could not, or would not entertain definite, tangible ideas of Him.—*Ps. xciv: 9.* “All trust in a Revelation, presupposes a conviction that God’s attributes are the same, except in degree, with the best human attributes.”¹

The soul is religious by constitution. Thereto, consciousness testifies:—its witness is certainty. It reveres. It must worship. One defines the predisposition, a consciousness of absolute dependence;² others include with it, a sense of obligation; another, a consciousness of universal relation;³ a third, more accurately and appreciatively, the attraction of the Finite to the Infinite;⁴ a fourth, a desire for It.⁵ It is all

1. Birks.

2. Schleiermacher.

3. Wasson.

4. Saml. Johnson.

5. Feuerbach.

this, and inexpressibly more. It is an aspiration, a hunger and thirst for God,—a Person, a Divine Father, anthropomorphic though the conception is, and must ever be.

The three objects of human consciousness, are self, the external world, and God. "What we are conscious of as occurring within, we know as confidently as anything that occurs without. The internal facts revealed by consciousness, are just as much matters of certainty, as are those external facts, about which, scientists seem to feel so confident. Now, one of these facts which we find within, is the consciousness of God. What I am conscious of, I know to be a fact, inasmuch as I am conscious of it; of this, I am certain, more certain than of anything else in the world. A consciousness of the existence,—of the reality of things lies at the basis of all knowledge. Consciousness carries with it absolute certainty. The consciousness of God exists before any form of religion, ... is the basis of every form of religion."¹

"The knowledge of God is not a conclusion of the understanding, but an intuition of the moral sense. The being of God would never be inferred from the constitution of things, without the idea pre-existing in the mind. There is no natural religion in the sense of a theism, born of the understanding; but the being of God is given in the moral nature of man. There, if any where, the Eternal reveals Himself from time to time, in successive communications, to such as are able to divine His

secret. All revelation is in man, and through man.”¹

“The truths of religion are not discovered by the understanding; they are not laid hold of by scientific inquiry. The understanding has no God, no spiritual high calling, no immortal destination. Whoever would know of these things, must arrive at them by a different way: he must follow the dictates of faith; he must obey the law written in the heart; he must live in them and for them.”¹

“That part of man’s nature which science calls into action, is not the whole man. Spiritually, intellectually, even, it is a very small part of us, and, however respectable, however wonderful in its capacity, is comparatively limited and transient in its application.”¹

The soul, therefore, must have its aliment, or famish. Its consciousness of absolute dependence, and of obligation; its realization of impotency and helplessness to meet its ever-recurring necessities; its irrepressible, unquenchable aspirations force it, answered or denied, to cry out ever for the living God, and He, a Divine Father.

Scientists scout at the possibility or probability, that prayer to such a Being, if He BE, will be efficacious to divert, modify, or annul that which they generalize, Law, in natural or spiritual development—but a phrasing of phenomena;—that, all supposed responses thereto are, and ever must be, delusive, since He is unchangeable. True; He is. So is an earthly parent, according as he is wise and good. The manifestations of love increase, and are intensified, in pro-

portion to the extent of perfection and unchangeableness. Petition, foreknown, and suitable response immediately conjoined, are inseparable in the Divine mind, must have been from all past eternity. There could be no divorce between them. With the God they have been one, each pair unchangeable in their manifestation—phenomena—*law*, as scientists phrase. Dost thou suppose, Scientist, that He is a stone Jupiter? Nay, He is the Living God,—the Divine Father—as manifested in the loving, forgiving, saving Christ.—The wheels within wheels of phenomena, laws so phrased, are circled and moved by His all-compelling Will.

As all events, material or spiritual, must have been foreknown by “The Eternal—that makes for righteousness,”—Spirit, Person, Father,—Omnipotent, Omnipresent, Omniscient; therefore, every prayer—to a verbally inexpressed desire and sigh, must be included. Past, Present, Future are eternal Now—to the “I AM” from Everlasting to Everlasting. Simultaneously, there must have been conjoined to such cognizance, response of bestowment or denial suitable,—to be manifested in His way, and, at His time. In thy way, and, at thy time? Probably, not. Thou art not the wisest. Being exclusively for material things, or the removal of specific spiritual obstacles, most probably, it will be in denial, but surely with the bestowment of something better,—sufficient grace for the disappointment and its endurance. Teaching bitter, repugnant, seemingly irrational, dost thou declare? Bitterest potions are most effectively remedial for ailments of souls, as of bodies. For pure

spiritual blessings, doubtless, the bestowal ever comes. But, perhaps, not in thy way, or, at thy time;—perhaps not immediate, but mediate, through needed preparatory discipline. Being thy Divine Father, O, Child, be thou sure thy cry was heard, foreknown before utterance, with suitable, adequate response, simultaneously conjoined, “according to His own purpose and grace, which was given us in Christ Jesus, before times eternal.” (*II Tim. i. 9.*) Has there been no response apparent either in bestowment or denial? Then, patience must possess thy soul, and thou must be content to wait. Realization, fruition, apprehension at all, may not be apparent in this life. Wait, thou, then, for satisfaction, till the other; at some time in the eternal ages, shall come the response and its apprehension. Faith must be regnant in the last emergency, in the supreme hour. There is no other alternative for thee, Finite in thine earthly environments; in the flesh—Ephemeral; nevertheless, the spiritual and the undying Child of The Infinite, and The Eternal,—Our, and Thy, Father. Is it whispered, or suggested, that all thy conduct, inclusive of thy prayers, with suitable response foreknown, becomes, inevitably, logically, demonstrably, *necessary*, and that thereby, and therefor, thy soul and all souls, become exempt, and delivered from responsibility? Nay, verily. Thou art not a mere machine, but, spiritually automatic, as creation of thy Maker “necessary;” still, in thy volition “free,” therefore, responsible. Necessary, still free! Yes, as to freedom, all know and realize. Consciousness thus testifies, and her attestation is certainty. Mystery inexplicable!

Yes, mystery, and human inexplicability of reality do not, cannot invalidate its existence. Do they? Then, all things, inclusive of thyself, can be shuffled out of being.

“There can be no one point or instant of His eternal duration, wherein all things that are past, present, or to come, will not be as entirely known, and represented to Him, in one single thought or view; and, all things, present and future, entirely in His power and direction: as if there really was no succession at all, but all things were actually present at once. . . .”

“The certainty of foreknowledge does not cause the certainty of things, but is itself founded on the reality of their existence. Whatever now is, 'tis certain that it is, and it was yesterday, and from eternity, as certainly true, that the thing would be to-day, as 'tis now certain that it is; and this certainty of event is equally the same, whether it be supposed, that the thing could be foreknown or not. For whatever at any time is,—'twas certainly true from eternity, as to the event, that that thing would be; and, this certain truth of every future event, would not at all have been the less, though there had been no such thing as foreknowledge. Bare prescience, therefore, has no influence at all upon anything, nor contributes in the least towards making it necessary. We may illustrate this in some measure, by the comparison of our own knowledge. We know certainly that some things are; and, when we know that they are, they cannot but be; yet 'tis manifest, our knowledge does not at all affect the things,—to make them more necessary or more certain. Now, foreknowledge in God is the very same

knowledge. All things are to Him as if they were equally present, to all the purposes of knowledge and power. He knows perfectly, everything that is; and He foreknows whatever shall be, in the same manner as he knows what is. As, therefore, knowledge has no influence on things that are, so, neither has foreknowledge on things that shall be. . . . For, as a man who has no influence over another person's actions, can yet often perceive beforehand what that other will do; and a wiser and more experienced man will, still, with greater probability, foresee what another, whose disposition he is perfectly acquainted with, will, in certain circumstances, do; and, an angel with still much less degrees of error, may have a further prospect into men's future actions:—so, 'tis very reasonable to apprehend, that God, without influencing men's wills by His power, yet, by His foresight, cannot but have as much more certain knowledge of future free events, than either men or angels can possibly have; as the perfection of His nature is greater than that of theirs. The distinct manner, how, He forsees these things, is indeed impossible for us to explain. But so, also, are numberless other things, which yet, no man doubts the truth of. . . . For though we cannot, indeed, clearly and distinctly explain the manner of God's foreseeing the actions of free agents; yet, this much, we know, that the bare foreknowledge of any action that would, upon all other accounts, be free, cannot alter or diminish that freedom; it being evident that foreknowledge adds no other certainty to anything, than what it would equally have, though there was no foreknowledge. . . . ”

"The bare foresight of a free action before it be done, is nothing different from a simple knowledge of it, when it is done."

" Mere certainty of event, therefore, does not in any measure imply necessity."

" Liberty implies a natural power of doing evil, as well as good; and, the imperfect nature of finite beings, makes it possible for men to abuse this, their liberty, to an actual commission of evil."

" Somewhere, and somehow, there must be an answer to every true prayer. . . . "

"The order of events is necessary; inasmuch as it is not accidental, but governed by powers, and determined by causes, which act according to immutable laws. But, then, my will is one of those powers; and prayer, being one of the modes in which my will acts, may be one of the causes which determine the order of events. God is in me as well as out of me. He acts not only on me, and for me, but through me. Every movement of my soul is one of His instrumentalities, and prayer is among the rest."

1. Dr. Saml. Clarke.—Being and Attributes of God

2. F. H. Hedge

What if some mediæval school man, or some impugner of the Baconian orthodoxy, were to suggest, that, though Law is co-extensive with outward nature, nature is not co-extensive with God, and that beyond the range where His agency is bound by the pledge of predetermined rules, lies an infinite margin, where His spirit is free? And what, if in aggravation of his heresy, he were to contend, that man also, as counterpart of God, belongs not wholly to the realm of nature, but transcends it by a certain endowment of free power in his spirit? Having made these assumptions, on the ground that they were more agreeable to "intuitive" feeling, and not less so to external evidence, than the onesidedness

True: we finite, on earth ephemeral, think, speak, and act in the present moment, and must pray to a present God in consideration of His foreknowledge, and of His responses that have ever been concurrent with it, as if He had, but for the first time, been apprised of our cries, whether our real necessities are comprised in them or not, and, as if, also, for the first time, adequate provision had been provided in suitable response. Thus is the paternal and filial correlation and circumstance on earth. As parents, we have been fore-apprised many years of what would be some, at least, of the desires of our children in the coming years, perhaps, anticipated what they would be from their birth, and have made adequate provision, as we

of their opposites, might he not suggest that room is now found for a doctrine of prayer? Not that, any event bespoken and planted in the sphere of nature, can be turned aside by the urgency of desire and devotion; not that the slightest swerving is to be expected from the usages of creation, or of the mind; wherever law is established—without us or within us;—there, let it be absolute as the everlasting faithfulness. But, God has not . . . mortgaged His infinite resources to nature; nor has He closed up with rules, every avenue through which His fresh energy might find entrance into life; but, has left in the human soul, a theater whose scenery is not all pre-arranged, and whose drama is ever open to new developments. Between the free center of the soul in man, and the free margin of the activity of God, what hinders the existence of a real and living communion, the interchange of look and answer, of thought and counter-thought? If, in response to human aspiration, a higher mood is infused into the mind; if, in consolation of penitence, or sorrow, a gleam of gentle hope steals in; and, if these should be themselves the vivifying touch of divine sympathy and pity, what law is prejudiced? Whose faith is broken? What province of Nature has any title to complain?—JAMES MARTINEAU.—*On "Greg's Creed of Christendom."*

thought, and could, therefor. — but, to them unrevealed; and if *wise* parents, have bode the time for its safe bestowal. The children, day by day, ceaselessly plead for the desired, ignorant that the father's heart was touched with consciousness of what would be, and are their desires, and, if wise parents, of what would be their true necessities — from the incipency of their earthly being, and that, for all, they had provided as best they could, and unapprised, also, that they were touched every day, though they denied, until the golden juncture of fit time and way came. Because, thus foreapprised and anticipative, and the children are apprised of this fact, will they cease to plead for the desired thing? Nay, indeed. They will become more urgent in their petitions, the more they realize the susceptibility and the foreknowledge of their father. Did not Jesus affirm that our Heavenly Father has foreknowledge of our wants before we ask? Did He, therefore, discourage present, daily, hourly prayer for the desired?

Whether the attempted reconciliation of God's foreknowledge with man's freedom — involved in the philosophy of prayer, is satisfactory or not, it is unquestionable, that human instincts and human experience cry out against the allegation, that God — our Father, is unapproachable, insensible, immoveable. All idolatrous worship, all ethnic religions — monotheistic and polytheistic, testify against it. All analogies in families, society, and government, intimate the propriety and efficacy of supplication. Deny it, — successfully fortify the denial, and a pall of spiritual darkness would fall upon the human family. Old Testament

piety, and New Testament religion, are based on its duty, privilege and efficiency. The expectation of response is inwrought—is rational. The Divine Record is glorified by illustrious examples of its potency. It is replete with injunctions, invitations, entreaties, appeals, motives, and reasons for its ceaseless exercise. Best men have ever been praying men. “Behold, he prayeth,” is the significant indicative that one has been born again—become a child of God—a disciple of His Son—is passing through the divine process of renewal—spiritual transformation. (*Titus iii: 5.*) That it is profitable in all aspects and for all things, is not irrational or improbable, but very rational and probable, the human relation and the human situation considered. Must not God be a Father, as well as Creator, Sovereign, Judge? If there is any such act as suspension, modification, nullification of Law—so phrased, by Him—which is questionable; can He not suspend, divert, annul, revivify the dead as originally create? Man’s will, it may as well be affirmed, modifies, stays, reverses natural phenomena—*law*, so named. Cannot God do as much? If a Person,

1. Spinoza’s position is, that “nothing which takes place *in* nature can be contrary to the universal laws of nature.” The power which suspends a law of nature, is just as natural in the *universe*, as the law which is suspended.—*Mozley, on Miracles.*

The only distinct meaning of natural, is, STATED, FIXED, OR SETTLED; since what is natural, as much requires and presupposes an intelligent agent to render it so, *i. e.*, to effect it continually at stated times, as what is supernatural, or miraculous does,—to effect it for once. And, from hence, it must follow, that persons’ notions of what is natural, will be enlarged in proportion to their greater knowledge of the works of God, and the dispensations of His

must He not be susceptible, though inflexibly Just, with no "variableness, or shadow of turning"—as to Right? Are not Goodness, Love, Patience, Grief, over wayward children, displeasure with their disobedience and insubordination, invariably Just and Right? Can there be any variableness or shadow of turning in such perfected attributes? The obedient are necessarily happy,—the disobedient unhappy. By their mental and moral constitution, happiness or unhappiness is involved in the desire, the emotion, the motive, the act, as the flower in the seed or the bulb. Being free to choose, the obedient can make themselves happy—the disobedient themselves miserable. "If God gives freedom as a real gift, all consequences must be included." "The mind is in its own place, and of itself can make a Heaven or Hell." The blessing is ready for bestowal when the heart is ready to receive. As to annulment of natural law, so styled, its suspension or modification, in answer to prayer; there may be, and doubtless is, a higher law in the Will of God,—inclusive of subordinate, material, or spiritual phenomena, which terrestrial Scientists have not apprehended. There are, doubtless, wheels within

providence. Nor is there any absurdity in supposing that there may be beings in the universe, whose capacities, and knowledge, and views may be so extensive, as that the whole Christian dispensation may to them appear natural, *i. e.*, analogous or conformable to God's dealings with other parts of His creation; as natural as the visible known course of things appears to us. For there seems scarce any other possible sense to be put upon the word, but that only in which it is here used; similar, stated, or uniform.—*Butler's Analogy.*

I. Mystery of Miracles.

wheels of law, and the grand circling, impelling one is the WILL OF GOD. The truth is, all these phenomena combined, inclusive of man's will, are expressions of the Will of God.¹ Scientists have not been able to discern particulars enough or adequate about THE SEEN or THE UNSEEN, to safely or conclusively induce or generalize. "Will gravitation cease when you go by?" inquires a Poet, or a Scientist. All of it—subject to the power engendered by my will, can and will. I defy its power over it, when I, divinely permitted, choose to wield, in antagonism, the higher law of my

1. The deeper we go in science, the more certain it becomes, that all the realities of nature are in the region of the invisible, so that the saying is literally, and not merely figuratively true, that the things which are seen are temporal, and it is only the things which are not seen, that are eternal.

. It may be that all natural forces are resolvable into some one force; and indeed, in the modern doctrine of the Correlation of Forces, an idea which is a near approach to this, has already entered the domain of science. It may be, also, that this one Force, to which all others return again, is, itself, but a mode of action of the Divine Will

Are we sure that the Forces which we call material, are not, after all, but manifestations of mental energy and Will? . . . The conclusions forced upon us, have been these: First, that the more we know of Nature, the more certain it appears, that a multiplicity of separate Forces does not exist; but that all her Forces pass into each other, and are but modifications of some one Force which is the source and center of the rest. Secondly, that all of them are governed in their natural relations by principles of arrangement which are purely mental. Thirdly, that of the ultimate seat of Force in any form, we know nothing directly; and, fourthly, that the nearest conception we can ever have of Force, is derived from our own consciousness of vital power.—*Reign of Law*.—DUKE OF ARGYLL.

will. All things, personal or impersonal, are subject to God's. My will, in sympathetic union with His—through the sway of His, may be able to engender forces for the removal of mountains of material or spiritual obstacle, in defiance of the superficial law of material or spiritual gravitation. Will, of course, is determinate to do this or that, according to choice.

“Every human being is himself an illustration of the coexistence and harmony of the Natural and the Supernatural. Part of his life is natural, resulting from organic tendencies, determined by external motives, and another part is supernatural, the reaction of the free will and the power of choice. If man, therefore, himself can act in this world, at the same time in a sphere of Freedom and of Law, shall we deny a like capacity to God, and limit His activity to the support of existing laws?”¹

There is no “variableness or shadow of turning” in the determination of the Almighty. The truth is, and a mighty difficulty of apprehension lies in the fact, that such materialists,—idolaters of science—have not entered into the incommensurable kingdom of God,—bode sufficiently long so as to be qualified at all, to discern adequate particulars for induction and generalization, and thus to designate any conflict or inharmony between these celestial laws, and such material phenomena as they have been able to discern with the naked eye, or with microscopic, telescopic, or spectroscopic aid. “Science has itself proclaimed the truth, that we see no causes in nature; that the whole chain of physical succession is to the eye of reason a rope of

sand, consisting of antecedents and consequents, but without a rational link or trace of necessary connection between them.”¹

Out of this elemental, this religious predisposition of the soul, conjoined with its internal and external observation, enlarged and confirmed by the experiences of other souls, has come this Rational religion, in distinction from the so-styled Supernatural,²—more properly ~~the~~ the Super-rational, or the Preter-rational. No element in true religion,—constituent of the soul, and correlate of its desire and need, can be above or beyond the apprehension of the human reason. The Creator would not construct a religion for the edification of the human soul, which would not be apprehended by it, at some stage in its development. Mysteries inevitably there are, and ever will be, but their comprehension are not, will not be, essential to salvation.

As to the proposition, that natural or rational religion is the foundation of all other religions externally revealed—which the anonymous author of “Christianity as Old as the Creation, or, The Gospel a Republication of the Religion of Nature,” published in London,

1. Mozley.

2. The truth is, that there is no such distinction between what we find in Nature, and what we are called upon to believe in Religion, as that which men pretend to draw between the Natural and the Supernatural. It is a distinction purely artificial, arbitrary, unreal.—*Reign of Law*.

All religion that is true is revealed religion.—HEDGE.

What is ascertained by the unaided exercise of man’s own powers, is called natural religion; what is received on testimony, is called revealed religion.—PEABODY.

1730, has so elaborately, cogently and learnedly pressed—while recognizing the verity and authority,—if he is understood, of external revelation, as Christendom has it,—but expurgated of its humanly interwoven, or conjoined errors and corruption; *it is true*, and pertinent in application for the use of men, were all, or the masses, like such distinguished Greek and Roman souls as have been specified—in whom the higher elements exceptionally dominate, and the lower are depressed, or feeble in action. Even some of the ethics and practice of these great lights of humanity, could not endure the scrutiny of the “light of nature” through reason, and the consideration of “the fitness of things.” The lower elements of passion and self-interest dominate and sway most men. Appeals to reason and the “fitness of things,”—duty to God, to themselves, the rights and interests of others, are ineffectual, until they realize their lapsed condition, utter helplessness and spiritual necessities, through the fire and the illumination of God’s Spirit. And, if souls illuminated by the “light of nature,” and regulated by reason, are in a present salvable condition, who or what will wash away *past* guilt? As avers Job, who, it must be presumed, was mainly, at least, dependent upon natural light for religious instruction, and whose cry is but the outcry of all beleaguered souls: “How can man be just before God?” “If he will contend with Him, he cannot answer Him to one (charge) of a thousand.” (*Job ix: 2, 3.*) Out of the depths David cried: “Enter not into judgment with thy servant, for in thy sight shall no man living be justified.” (*Ps. cxliii: 2.*)

And, shall there be no recognition of the potency of God's Spirit, in quickening, and in illumination? And none, likewise, of that malign Factor in human development, and of His allied forces in the spiritual world? For, says the apostle, and, without doubt, inspirationally, the personal experiences of all thoughtful souls confirming the declaration as verity: For, our wrestling is not against flesh and blood (merely) but against the powers, against the rulers of the darkness of this world, against the host of malignant spirits in the aerial regions. (*Eph. vi: 12.*)

Natural religion, as an adequate and sufficient "spermaceti" for the inward bruises of a world diseased by sin -- as elaborated in this book, five generations since, is lucidly presented and cogently applied in theory; but human history for four thousand years, and, not the less, since, has proved its utter insufficiency as a radical remedy for the sorrowful situation. "The whole head is sick, and the whole heart faint." (*Isa. i: 5.*) To merely rule and regulate externally it has also failed. Up to the Flood, the earth became filled with violence,-- so diabolic that, it was averred, the Almighty was compelled to exterminate. Nations, since, with their natural, "ethnic" religions, one after another have perished. And, even the "chosen," divinely favored Hebrew, with the special light of Sinai, and of the prophetic dispensation, superadded to their natural light, went to anarchy, "*till there was no remedy.*" (*II Chron. xxxvi: 15, 16.*) Something more efficient was needed. It came in the Person of Jesus, the Christ. Still more wonderful manifestations under this Messianic and Spiritual reign may yet succeed,

of which the beloved in the Lord, at present, have no apprehension.

Why God did not, at the first, provide adequate remedies for the redemption of the race; indeed, why He suffered it to come into existence at all—depraved, and, exposed further, in the gauntlet of material life, to intensification of this malignant taint through Satanic agency,—are interrogatories insolvable by any at present. Into such mysteries, or, the mediatorial cure, angels desired to look, but could not, or dared not. Mystery! Is anything more common? Is any fact or event,—being or thing uninvested or unattended with it? Is life, or death, existence itself, Heaven, Earth, Gehenna, Providence? Do men “direct” their own steps, day by day, though they may “devise” them?

Shall any aver, that the institution of successive remedial means for the rectification and salvation of humanity, indicates deficiency in the Almighty of pre-science and wisdom in the adaptation of means to ends? Should men question the wisdom of the All-Wise? Is there no limitation to the human reason—finitely environed? Can it “by searching find out God?” Can it “find out the Almighty to perfection? The heights of Heaven! What canst thou do? The depths of Sheol! What canst thou know?” (*Job xi: 7, 8.*) Where it fails to penetrate and to elucidate satisfactorily, should it not begin to trust? And yet it may find materials for, at least, a probable solution of its difficulty, will it consider that parents and governments, on earth, are necessitated to employ such analogous adaptations of means to ends, necessarily

mutable, in the development and regimen of children and nations. And who is God, but an Almighty Father? And who are men, but children in years and knowledge?

Natural religion,¹ so styled, may be defined as such

1. Natural religion differs not from revealed, but in the manner of its being communicated,—the one being the Internal, as the other the External Revelation of the same unchangeable Will of a Being, who is alike, at all times, infinitely wise and good.

. Whatever reason shows to be worthy of having God for its author, must belong to natural religion; and whatever reason tells us is unworthy of having God for its author, can never belong to the true religion.

. Whatever is true by Reason, can never be false by Revelation; and, if God can't be deceived Himself, or be willing to deceive men, the light He hath given to distinguish between religious truth and falsehood, cannot, if duly attended to, deceive them in things of so great moment.

If nothing but reasoning can improve reason, and no book can improve my reason in any point but as it gives me convincing proofs of its reasonableness; a revelation that will not suffer us to judge of its dictates by our reason, is so far from improving reason, that it forbids the use of it; and, reasoning faculties unexercised, will have as little force as unexercised limbs; he that is always carried, will at length become unable to go.

If religion consists in the practice of those duties that result from the relation we stand in to God and man, our religion must always be the same. If God is unchangeable, our duty to Him must be so too; if human nature continues the same, and men, at all times, stand in the same relation to one another, the duties which result from thence, too, must always be the same. And, consequently, our duty both to God and man must, from the beginning of the world to the end, remain unalterable; be always alike plain and perspicuous; neither changed in whole or part, etc., etc.

. The design of the Gospel was not to add to, or take from, this Law ("of Nature or Reason"); but to free man

knowledge of God and men,—of their correlations, as may be mediately obtained by inward cogitation, or outward observation, combined with, and fortified by, the knowledge and the experiences of others. But natural religion, thus defined, has evinced its inability in itself to revolutionize, reconstruct, and control the lives of its devotees. In its service, human instrumentality, and human merit have been compelled to repose on divine help in the regeneration and edification of souls. Though some of the natural virtues blossomed in their possible beauty, sweetness, and fragrance in sages before Christ, as manifested through their formal teachings, social utterances, and philanthropic deeds; the fact is painful and palpable enough, that no race

from that load of superstition, which had been mixed with it; so that true Christianity is not a religion of yesterday, but what God, at the beginning, dictated, and still continues to dictate, to Christians as well as others.—*Christianity as Old as the Creation* (1730).

The Book of Genesis contains a record of the dispensation of natural religion, or paganism, as well as of the patriarchal. The dreams of Pharaoh and Abimelech, as of Nebuchadnezzar afterwards, are instances of the dealings of God with those to whom He did not vouchsafe a written revelation. Let the Book of Job be taken as a less suspicious instance of the dealings of God with the heathen. Job was a Pagan in the same sense in which the Eastern nations are Pagans in the present day. Scripture, as if for our full satisfaction, draws back the curtain further still in the history of Balaam. There a bad man and a heathen is made the oracle of true Divine messages. And so in the cave of Endor, even a saint was sent from the dead to join the company of an apostate king, and the sorceress whose aid he was seeking.—DR. NEWMAN.—“*Arians*” (quoted by Mozley).

of the past or present has ascended morally, but has descended under its regimen.¹

“Though in almost every age, there have indeed been in the heathen world some wise and brave good men, who have made it their business to study and practice these things themselves, and to teach and exhort others to do the like,—who seem therefore to have been raised up by Providence, as instruments to reprove in some measure, and put some check to the extreme superstition and wickedness of the nations wherein they lived; yet, none of these have ever been able to reform the world, with any considerably great and universal success.”²

“To remedy all these disorders, and conquer all these corruptions; there was plainly wanting some extraordinary supernatural assistance, which was above the reach of bare reason and philosophy to procure, and yet, without which, the philosophers themselves were sensible, there could never be any truly great man. ‘Nemo unquam vir magnus, sine divino afflatu fuit.’³

“There was plainly a necessity of some particular

1. The Chinese, in some respects, are the most cultured people in the world; yet life and morals are steeped in corruption.—*Mystery of Miracles*.

2. Sed hæc eadem num censes apud eos ipsos valere, nisi admodum paucos, a quibus inventa, disputata, conscripta sunt? Quotus enim quisque philosophorum invenitur, qui sit ita moratus, ita animo ac vita constitutus, ut ratio postulat; qui disciplinam suam non ostentationem scientiæ, sed legem vitæ putet; qui obtemperet ipse sibi, et decretis suis pareat? Videre licet multos, libidinum servos, etc.—*Cicero, Tusculan Questions, Lib. 2*.

3. Cicero.

revelation, to discover in what manner, and with what kind of external service, God might acceptably be worshipped, ... to discover what expiation God would accept for sin, by which the authority, honor, dignity of his laws might be effectually vindicated, ... to give men full assurance of the truth of those great motives of religion, the rewards and punishments of a future state, ... to make the whole doctrine of religion clear and obvious to all capacities, to add weight and authority to the plainest precepts, and to furnish men with extraordinary assistance to enable them to overcome the corruptions of their nature; and, without the assistance of such a revelation, it is manifest, it was not possible that the world could ever be effectually reformed. 'Ye may even give over,' says Socrates, 'all hopes of amending men's manners for the future, unless God be pleased to send you some other person to instruct you.' And Plato:—'Whatever is set right, and as it should be, in the present evil state of the world, can be so only by the particular interposition of God.'"¹

The failure of such rational, of all ethnic religions, to lift up men generally to a level with their ethical requirements, demonstrated the necessity for a supplemented, if not a consummated revelation, as Dr. Clarke has urged with so much cogency—immediate and direct from God, voiced in human dialect, in and through a DIVINE PERSON,—God manifest in the Flesh,—Son of God in the divine relation, as Son of man in the human, conducted and enforced through special efflux of the Holy Spirit, adequate to meet the universal de-

1. Dr. Saml. Clarke, *Nat. and Rev. Religion*, 1704-5.

sires, aspirations, and the constantly advancing necessities of the human family. The Records,—at least traditions, of God's manifestation and converse with first men, all early races enjoyed. Much of the splendor of this original light had been lost to the Hebrews themselves,—the revelation of His Personality,—as Father and Judge,—His “goodness” with His “severity,” in addition to and upon that which was manifest of Him in the material and immaterial creation;—the light was ever, as at the first, but they had come to “love darkness rather than light,”—their eyes had become blinded, and their hearts hardened, so that they could not see with their eyes, nor understand with their hearts (*John iii, xii*)—it is always thus with those who prefer to “walk in darkness,” though the light is shining all around them in meridian splendor;—or, that original and universal light had proved inadequate to their spiritual growth and increased necessities. He spoke to them most memorably, and to all thereafter, on Sinai. Then succeeded those repetitions and enforcements through the prophets, “precept upon precept, line upon line; here a little and there a little.” (*Isaiah xxviii: 10.*)

At the last, when the Hebrew nation, foreselected recipients and custodians of these heavenly treasures, having achieved or failed in its mission,—had run its race,—become extinct through its corruption, and “there was no remedy”; and all humanity was waiting for His coming; “in the fullness of the times,” in the decadence of all previous theologies that had swayed the earth, *He came*. As the Apostle has stated with such succinctness and compression: GOD, who by

many portions, and in many modes, spake anciently to the Fathers by the prophets, HATH IN THESE LAST DAYS SPOKEN UNTO US BY HIS SON! (*Hebrews i: 1.*)

Jesus revoiced and quickened these instincts of Being,—these cries of Nature; God's primal converse with the patriarchs; these utterances on Sinai; these deliverances of the prophets; these teachings of Providence; these lessons of History. God is a Father, and all men are brothers. He is nigh every heart. His Word indwells.¹ That within responds to the many voices without. It is, through the Spirit, vivifying and energetic, sharper than any two-edged sword, . . . quick to discern and judge the thoughts and intents of the heart. (*Hebrews iv: 12.*) The Spirit searcheth all things; yea, the deep things of God (*I Cor. ii: 10*); after the Resurrection and Ascension, brought forgotten sayings of His to remembrance; will teach the Spiritual all things, and guide into all the Truth; will reveal future events. (*John xiv, xvi.*) Eternal life and eternal death are verities. He Himself is the manifestation of God in the Flesh, Savior and Exemplar of men; the Earnest of the Resurrection,—is ever present in Spirit with disciples,—be manifest again, and, the Judge of all.

Whether the Parable of the Prodigal Son was intended by Jesus to represent God's,—the Father's governmental or paternal dealing with a prodigal but repenting Gentile world, or that of a prodigal individual Jew or Gentile,—thus sorrowful and contrite,—and thus, the simple way of salvation for every individual in every age, with no mystery of complication

1. Acts xvii: 27; Romans x: 8; Deut. xxx: 11-14.

or terms; it is manifest, that the sole condition of the merciful reception and the supreme forgiveness by the Divine Father, in this instance, was *repentance*, with the attendant fruits consequent and meet,—in a radical change of life. True, there remains, and must ever remain, as human logic serves, the prodigal's *Past*,—unremedied, uncanceled, as it, both internal and external, ill affected the realm Spiritual, and, in the external act, specially,—the Material. So far as his ungodly life maleficiently affected others, such material and spiritual consequences could not be stayed at all, save by Divine interposition,—possible, of course, as all things are possible with God, though it has never been interposed, so far as has been discerned, in the history of the human race,—so as to utterly, supremely avert. And, even the prodigal himself,—though forgiven by his Heavenly Parent, and his riotous career, for which he is shamed and sorrow-stricken, is,—after human appreciation, said to be *remembered no more*,—remembered no more for charge and accusation by the Forgiving One,—even the prodigal himself must, to the degree of his prodigality, through his eternity, be a spiritual cripple from the stalwart child he might have been. The scars upon the soul of the ravages of sin will ever remain, though the wound be healed.¹

1. The following delineation from a sturdy unbeliever in the specialties of the New Testament, indeed, in the Old Testament, as historically reliable,—is indeed terrible, and doubtless warranted by the truth with respect to the entire race, without exception, were men left altogether to the inevitable consequences of their conduct, without any remedial, mediatorial interposition of the

Who or what renders the legal satisfaction for this Past; eliminates its evil, propagated and intensified through transmission and by reproduction, stays its consequences upon others indissolubly conjoined by inheritance or association, —otherwise, in the nature of things, inevitable and eternal; and, in what way, and after what manner, it is done; *where* the instrumentality of the Son of God, in this reconciliation,—this at-one-ment, between the wronged Parent and this

Almighty,—must be altogether true with regard to the impenitent and the utterly incorrigible:

“A sin without its punishment is as impossible, as complete contradiction in terms, as a cause without an effect.

Sin contains its own retributive penalty as surely and as naturally as the acorn contains the oak. Punishment is not the execution of a sentence, but the occurrence of an effect. We can be saved from the punishment of sin, only by being saved from its commission. . . . There can be no forgiveness of sins. . . .

There is no interference with, or remittance of, or protection from their natural effects; God will not interpose between the cause and its consequence; “whatsoever a man soweth, that shall he also reap.” An awful consideration this; yet all reflection, all experience confirms its truth. The sin which has debased our soul may be repented of, may be turned from, but the injury is done. The debasement may be redeemed by after efforts, the stain may be obliterated by bitterer struggles and severer sufferings, by faith in God’s love and communion with His Spirit; but the efforts and the endurance which might have raised the soul to the loftiest heights, are now exhausted in merely regaining what it has lost. There must always be a wide difference between him who only ceases to do evil, and him who has always done well; between the man who began to serve his God as soon as he knew that he had a God to serve, and the man who only turns to Heaven after he has exhausted all the indulgences of earth.

You may repent,—you may, after agonizing struggles, regain the path of virtue; your spirit may re-achieve its purity through

prodigal child, *comes into* this Narrative or Parable, Jesus did not indicate; unless He intended it should be recognized in the revelation and in the manifestation of the Fatherhood, through Himself thus illustrated,—in the sublime patience, the infinite love, the exquisite tenderness, the untiring forbearance, the unlimited sacrifice,—all through and triumphant over the crucifixion of the Father's heart,—which manifestation of the Paternal, throughout all His varied teachings, He specially brought to light,—with such affluence and majesty, ever enforced.

The inherent and first principles of all religion,—thus substantiated and reinforced,—excluding the superstitions, traditions, ceremonies, and practices which men,—heathen or Christian, have interwoven with them, must be recognized and revered, especially by Christian missionaries. Paul commended the Athenians for being very religious. “Whom therefore ye ignorantly worship, Him declare I unto you.”

much anguish, and after many stripes; but the weaker fellow creature whom you led astray, whom you made a sharer in your guilt, but whom you cannot make a sharer in your repentance and amendment, whose downward course (the first step of which you taught) you cannot check, but are compelled to witness, what “forgiveness” of sins can avail you there? There is your perpetual, your inevitable punishment, which no repentance can alleviate and no mercy can remit.

Perhaps you have led a life of dissipation and excess, which has undermined and enfeebled your constitution, and you have transmitted this injured and enfeebled constitution to your children, and they suffer, in consequence, through life; suffering, perhaps even sin, is *entailed* upon them; your repentance, were it in sack-cloth and ashes, cannot help you or them. Your punishment is tremendous, but it is legitimate and inevitable. You have broken

Christian missionaries must not be less wise and sensible, otherwise they cannot hope to secure the attention of the thoughtful and the intelligent heathen. And, they must not fail to expose and denounce the wickedness and glaring inconsistencies of those, who, developed under Christian civilization, for sordid or commercial purposes,—even professedly missionary, go to the heathen, and, by bad or self-seeking lives, defame the Christian name.

Roman history does not record a more flagitious, inhuman, and protracted spoliation of an unoffending people by Roman Pagans, than that of India, particularly, the Hindoos, by the English government,—professedly *Christian!* The facts, detailed even by English historians, make the blood curdle, the equable to shudder, and all to tremble, when they consider that God is just. Does not He who sitteth on the circle of the heavens note? Be thou sure He does. Will He not be avenged on such a nation as this? Be thou sure He will.—*No Christianization of India until British oppression is eradicated.* Shall it be by repentance, restoration, and recompense? or, through

Nature's laws, or you have ignored them; and no one violates or neglects them with impunity. What a lesson for timely reflection and obedience is here!

But no—there is no forgiveness of sins; the injured party may forgive you. Your accomplice or victim may forgive you, according to the meaning of human language; but the deed is done, and all the powers of Nature, were they to conspire in your behalf, could not make it undone; the consequences to the body, the consequences to the soul, though no man may perceive them, *are there*, are written in the annals of the Past, and must reverberate through all time.”—*Greg, Creed of Christendom.*

the *ultima ratio* of the Almighty,—*extermination?*¹

In the wonderful inspiration, elevation, and cleansing of humanity during these past eighteen centuries, as contrasted with its slow advance to the best, if not its retrogression to the worst, for the first forty, is such a proof of the divine origin of Christianity as cannot be gainsaid. Its specialties,—God—the Father, Jesus—God manifest in the flesh, Savior, Mediator, and Judge; the Spirit—Quickener, Sanctifier, Consoler, Reprover, Enlightener; Regeneration and Renovation (*Titus iii: 5*) a necessity; Salvation—by Grace; and future existence assured,—in place or state, according to character in the present life,—vividly, impressively revealed, are to be proclaimed to the

1. "It was the decisive testimony of Hastings that the Hindoos were a remarkably temperate people before evil communication with the Europeans had corrupted them."

"England found India and China comparatively free from intemperance through the positive restraint of Buddhism and Mohammedanism. She has established in these countries the most extensive and deeply rooted debauchery the world has known."

Campbell affirmed, in his work on India: "The longer we (Englishmen) possess a province, the more common and grave does perjury become."

"The venality and arbitrariness of the Courts became intolerable, and were among the leading causes of the Rebellion."

Macauley declared that, "The East India Company was not only powerless to repress crime, but a great engine of oppression and corruption."

The true history of England (her government) is enough to make a world full of infidels. Ireland and India tell tales of blood about the religion (government) of England. . . . Her religion (government) is described in three words,—*pride, avarice, and oppression*.—"The Young Irishman" (*Dr. Spencer.*)

heathen world, and, until received and rejected, as "God is no respecter of persons,"—"In every nation, he that feareth Him, and worketh righteousness, is acceptable to Him." (*Acts x: 35.*) "Love is of God, and every one that loveth is begotten of God, and knoweth God." (*I John iv: 7.*) "Ye know, that every one also that doeth righteousness is begotten of Him." (*I John ii: 29.*)¹

1. There are people who, from mere ignorance of the ancient religions of mankind, have adopted a doctrine more unchristian than any that could be found in the pages of the religious books of antiquity, namely, that all the nations of the earth, before the rise of Christianity, were mere outcasts, forsaken and forgotten of their Father in heaven, without a knowledge of God, without a hope of salvation. . . . If we believe that there is a God, and, that He created heaven and earth, and, that He ruleth the world by his unceasing Providence, we cannot believe that millions of human beings, all created like ourselves in the image of God, were, in their times of ignorance, so utterly abandoned, that their whole religion was a falsehood, their whole worship a farce, their whole life a mockery. . . . Those who imagine that, in order to make sure of their own salvation, they must have a great gulf fixed between themselves and all the other nations of the world,—between their own religion and the religions of Zoroaster, Buddha, or Confucius, can hardly be aware how strongly the interpretation of the history of the religions of the world, as an education of the human race, can be supported by authorities before which they themselves would probably bow in silence.—*Max Muller, Science of Religion.*

Is it not a great mistake, to think that the obligation of moral duties does solely depend upon the revelation of God's will, made to us in the Holy Scriptures? Is it not plain that mankind was always under a Law, even before God made an external or extraordinary revelation? Else how could God judge the world? How should they, to whom the Word of God never came, be acquitted or condemned at the last Day? for where there is no

We take these pledges, and these asseverations, from God through His Spirit, —in the words of His servants, and flame them to vision in living light, and bid all benighted souls, in every part of the earth, who have not been permitted to hear of this Deific manifestation in the Flesh; yet who struggle and aspire to know, love God, and to do His will according to their light,—TO LOOK UPON THEM, TO TAKE HEART, AND TO LIVE. “Look unto ME, and be ye saved, all the ends of the earth; for I am God, and there is no one else.” (*Isaiah xlv: 22.*)

Law, there can be neither obedience nor transgression.—*Bishop Tillotson, quoted by the author of “Christianity as Old as the Creation” (1730.)*

1. Though the redemption purchased by the Son of God is not indeed actually made known to all men; yet, as no man ever denied, but that the benefit of the death of Christ extended backwards to those who lived before His appearance in the world; so no man can prove but that the same benefit may likewise extend itself forwards to those who never heard of His appearance, though they lived after it.—*Dr. Sam’l Clarke.*

ILLUSTRATIVE AND SUGGESTIVE.

All religion reposes upon the idea of GOD as its foundation. In the beginning, says Moses, GOD created the heavens and the earth. But who is God? and where is the evidence of His existence? All these must be settled points before the Scriptures can be to us of the slightest authority. . . . What mind is there that would be convinced of the Being of a God from the witnessing of some temporary change in the laws of nature, when it had totally failed of gaining such conviction from the perpetual and standing wonder of creation itself?

All revealed religion, accordingly, rests upon the pedestal of material religion; all material religion, again, rests upon the existence of a God; and the certainty of His existence must be derived from the relation of the laws of nature to those of the human mind. If these laws be not established, natural religion fails of a foundation; and, if the foundation of material religion sinks, the whole authority of revealed religion sinks with it to a nonentity.

“God makes His first and fundamental revelation to us in the constitution of our own minds.”

All revelation is made to the interior being of a man; . . . the Scriptures . . . cannot be an actual revelation to anyone until they have awakened within him the power of spiritual discernment.

There has been really but one system among the enlightened of mankind, from the earliest ages of the world to the present time. Revealed at three different epochs, it has not changed its essence in passing from one age into another, but only varied its form. The religion of the Patriarch, of the Jew, of the Christian, is really one and the same; and the truth which it contains has gradually been developing itself with greater clearness from one dispensation to another.—*Morell, Hist. of Philosophy.*

Natural religion is in reality the greatest gift that God has bestowed on the children of man, and without it, revealed religion

itself would have no firm foundation, no living roots in the heart of men.

Everywhere, ... among the lowest of the low in the scale of humanity, there are, if we will but listen, whisperings about divine beings, imaginings of a future life; there are prayers and sacrifices which, even in their most degraded and degrading form, still bear witness to that old and ineradicable faith, that everywhere there is a God to hear our prayers, if we will but call on Him, and to accept our offerings, if they are offered, as a ransom for sin, or as a token of a grateful heart.

An intuition of God, a sense of human weakness and dependence, a belief in a Divine government of the world, a distinction between good and evil, and a hope of a better life,—these are some of the radical elements of all religion. As said Augustine: "What is now called the Christian religion, has existed among the ancients, and was not absent from the beginning of the human race, until Christ came in the flesh; from which time the true religion, which existed already, began to be called Christian." Hence, Christ said to the centurion of Capernaum, "Many shall come from the east and the west, and shall sit down with Abraham, and Isaac, and Jacob, in the kingdom of heaven."

We can hear in all religions a groaning of the spirit, a struggle to conceive the inconceivable, to utter the unutterable, a longing after the Infinite, a love of God.—*Max Muller, Chips from a German Workshop.*

If in Revelation there be found any passages, the seeming meaning of which is contrary to Natural Religion, we may most certainly conclude such seeming meaning not to be the real one.—*Butler's Analogy.*

I wonder that any one can suppose that the morality of the New Testament was announced, or intended, as a complete doctrine of morals. The Gospel always refers to a pre-existing morality, and confines its precepts to the particulars in which that morality was to be corrected, or superseded by a wider and higher.—*Mill.*

Christianity does not rest on a special class of facts, but upon all the facts of nature and humanity; its authority does not repose *alone* on the peculiar and supernatural events which transpired in

Palestine, but also upon the still broader foundations of the ideas and laws of the reason, and the common wants and instinctive yearnings of the human heart.—*Cocker, Christianity and Greek Philosophy.*

All truth is revealed truth; it all comes from God, and, therefore, so far as ethnic religions contain truth, they also are revelations.

Ethnic religions partially satisfied a great hunger of the human heart. They exercised some restraint on human wilfulness and passion. . . . Can it be, that God has left Himself without a witness in the world, except among the Hebrews in ancient times and the Christians in modern times? The Father of the human race is represented as selecting a few of His children to keep near Himself, and as leaving all the rest to perish in their ignorance and error. . . . Paul teaches that "all nations dwelling on all the face of the earth" may not only seek and feel after God, but also FIND Him. But as all living in heathen lands are heathen, if they find God at all, they must find Him through heathenism. The pagan religions are the efforts of man to feel after God. Jesus also declared that the Roman centurion and the Phœnician woman already possessed great faith, the centurion—more than He had yet found in Israel. Paul told the Athenians that they are already worshiping the true God, though ignorantly worshiped.—*J. F. Clarke.*

In the religions of the world, are invested the thoughts and hopes, the beliefs and aspirations of millions of human souls, of races and ages. They contain such light as man has been able to find,—as has been given to him, about his relation to the invisible world. They express what is deepest, they embody what is highest, in the life of the races and times to which they belong. They are the effort of the human soul under different conditions of time and place; the struggle, often dark, and always insufficient, of humanity after lost perfection and an unknown God.—*S. L. Caldwell, Bap'. Quarterly.*

The essential truths of religion are natural, constitutional, organic. They have their elements in man's own nature. They were not first created when they were declared by inspired men to the world. . . . Conscience was created before there

could be a law of conscience. . . . The whole moral constitution inheres in man. . . . Any great fundamental truth found in the Bible—grounds itself at last on natural law.—*H. W. Beecher.*

If you will take the pains to travel through the world, you may find towns and cities without walls, without letters, without kings, without houses, without wealth, without money, without theatres and places of exercise; but there was never seen, nor shall be seen by man, any city without temples and Gods; or without making use of prayers, oaths, divinations, and sacrifices, for the obtaining of blessings and benefits, and the averting of curses and calamities. Nay, I am of opinion, that a city might sooner be built without any ground to fix it on, than a common weal be constituted together, void of any religion and opinion of the Gods; or being constituted,—be preserved.—*Plutarch.*

In each of the many forms which Christianity has assumed in the world, holy men have lived and died, and have had the witness of the Spirit that they were not far from the truth. It may be, that the faith which saves is the same thing held in common by all sincere Christians, and by those as well who should come from the east and the west, and sit down in the kingdom of God, when the children of the covenant would be cast out. It may be, that the true teaching of our Lord is overlaid with doctrines; and theology, when insisting on the reception of its huge catena of formulas, may be binding a yoke upon our necks which neither we nor our fathers were able to bear.—*Froude.*

Constituting a body of comparative divinity, each religion is a contribution to the revelation made to mankind from time to time. Christianity, as the religion of the most advanced nations, is fast absorbing the beauty, the thought, the truth of other religions, and this fact should find expression also.—*Concord Days, Alcott.*

Heathenism seems to be the degeneracy, in various ways and degrees, of one primitive religion, and is related to the ancient dispensations, recorded in the Hebrew Scriptures, as mediæval Christianity to the Gospel.—*Comparative Hist. of Religions, Prof. Moffat.*

The three great historical nations had to contribute, each in its own peculiar way, to prepare the soil for the planting of Chris-

tianity,—the Jews on the side of the religious element; the Greeks on the side of science and art; the Romans, as masters of the world, on the side of the political element.—*Neander*.

The Stoic taught that the highest end of life is to contemplate truth, and to obey the Eternal Reason, and the immutable law of the universe,—that God is to be revered above all beings, to be acknowledged in all events, and to be universally submitted to; that the noblest office of wisdom is to subject the passions, the dispositions, and conduct to reason and virtue; that virtue is the supreme good, and is to be pursued for its own sake, and not from fear or from hope; that it is sufficient for happiness, and is seated only in the mind, and being so, renders men independent of all external events, and happy in every condition; that the consciousness of well doing is reward enough without the approbation of others, without even the knowledge of our good deeds, and, that no prospect of self-indulgence, and no fear of loss, or pain, or death, must be suffered to turn us aside from truth and virtue.”—*Burmah's Great Missionary*.

The Greek religion was delicious, without austerity, asceticism, or terror; a religion filled with forms of beauty and nobleness, kindred to their own; with gods who were capricious, indeed, but never stern, and seldom jealous or very cruel. It was a heaven so near at hand, that their own heroes climbed into it and became demi-gods.—*Clarke's Ten Religions*.

There is but one God. Men ought to love and serve Him, and to endeavor to resemble Him in holiness and righteousness. He rewards humility, and punishes pride.

The true happiness of man consists in being united to God,—his only misery in being separated from Him.

The soul is mere darkness, unless it be illuminated by God; men are incapable even of praying well, unless God teaches them that prayer, which alone can be useful to them.

There is nothing solid and substantial but piety,—this is the source of virtues, and the gift of God.

It is better to die than to sin. . . . We ought continually to be learning to die, and yet to endure life, in obedience to God.

It is a crime to hurt our enemies, and to revenge ourselves for the injuries we have received.

It is better to suffer wrong than to do it.

God is the sole cause of good, and cannot be the cause of evil, which proceeds from our disobedience, and the ill use we make of our liberty.

Self-love produces discord and division which reign among men, and is the cause of their sins; the love of our neighbors, which proceeds from the love of God as its principle, produces that sacred union which makes families, republics, and kingdoms happy.

The world is corrupt. We ought to fly from it to join ourselves to God, who alone is our health and life; while we live in this world we are surrounded by enemies, and have a continual combat to endure, which requires on our part a resistance without intermission; we cannot conquer unless God or angels come to our help.

The Word (*Logos*) formed the world, and rendered it visible; the knowledge of the Word makes us live very happily here below,—thereby we obtain felicity after death.

The soul is immortal. The dead shall rise again. There shall be a final judgment both of the righteous and of the wicked, when men shall appear only with their virtues or vices, which shall be the occasion of their eternal happiness or misery.—*Socratic, or Platonic Philosophy.*

We should consider this, that if the soul is immortal, it requires our care not only for the present time, which we call life, but for all time; and the danger would now appear to be dreadful, if we should neglect it. For if death were a deliverance from everything, it would be a great gain to the wicked, when they die, to be delivered at the same time from the body and from their vices together with the soul; but now, since it appears to be immortal, it can have no other refuge from evils, nor safety, except by becoming as good and wise as possible.—*Phædo, Socrates.*

Socrates. “Are we to say that we are never intentionally to do wrong, or that in one way we ought and in another way we ought not to do wrong; or is doing wrong always evil and dishonorable, as I was just now saying, and as has been already acknowledged by us? . . . Or are we to rest assured, in spite of the opinions of the many, and in spite of consequences, whether

better or worse, of the truth of what was then said, that injustice is always an evil and dishonor to him who acts unjustly? Shall we affirm that?"

Crito. "Yes."

Soc. "Then we must do no wrong?"

Cr. "Certainly not."

Soc. "Nor when injured injure in return, as the many imagine; for we must injure no one at all?"

Cr. "Clearly not."

Soc. Again, Crito, may we do evil?"

Cr. "Surely not, Socrates."

Soc. And what of doing evil in return for evil, as the many generally do—is that just or not?"

Cr. "Not just."

Soc. "For doing evil to another is the same as injuring him?"

Cr. "Very true."

Soc. "Then we ought not to retaliate or render evil for evil to any one, whatever evil we may have suffered from him."

Great God, give us the good things that are necessary for us, whether we ask them or not; and keep evil things from us, even when we ask them of thee.—*Prayer, composed by Poet Alcibiades for his friends.*

Gnosticism was a composite of at least four other religions,—Parseeism, once the dominant religion of Persia; Hellenism, as modified by Plato; Judaism; and Christianity,—Gnosticism was an attempt to combine Dualism with Christianity.—*The Heart of Christ, Sears.*

. . . . Clement of Alexandria regarded the Greek philosophy as also a preparation for Christ. . . . While the principal religions of the world are ethnic, or local, Christianity is catholic, or universal; while they are defective, possessing some truths and wanting others, Christianity possesses all; while they are stationary, Christianity is progressive.

The Brahman's decalogue not only commands content, veracity, purification, coercion of the senses, resistance to the appetites, knowledge of Scripture and of the Supreme Spirit, but abstinence from illicit gain, avoidance of wrath, and the return of good for evil. . . . There are laws against slander, peculation,

intemperance, and dealing in ardent spirits; laws punishing iniquitous judgments, false witness, and unjust imprisonment; laws providing for the annulment and revision of unrighteous decrees; enforcing the sacredness of pledges and the fulfilment of trusts; justly dividing the responsibilities of partners; dealing severely with conspiracies to raise prices to the injury of laborers; laws which either forbid gambling altogether, or discourage it by regulative drawbacks; laws declaring persons reduced to slavery by violence free, as well as the slave who has saved his master's life, or who purchases his own freedom, etc.—*Oriental Religions, Johnson.*

Buddhism accepts the doctrine of the three worlds,—the eternal world of absolute being; the celestial world of the gods, Brahma, Indra, Vischnu, Siva; and the finite world, consisting of individual souls, and the laws of nature; only, it says of the world of absolute beings, Nirvana, we know nothing. . . . It is, therefore, to us as nothing. The celestial world, that of the gods, is even of less moment to us. What we know are the everlasting laws of nature, by obedience to which we rise, disobeying which we fall, by perfect obedience to which we shall at last obtain Nirvana and rest forever.

Buddhism is the Protestantism of the East. . . . Deeper and more essential relations connect Brahmanism with the Romish church, and the Buddhist system with Protestantism. The Roman Catholic church and Brahmanism place the essence of religion in sacrifices. . . . But Protestantism and Buddhism save the soul by teaching. . . . In the church of Rome the sermon is subordinate to the mass; in Protestantism and in Buddhism sermons are the main instruments by which souls are saved. Brahmanism is a system of inflexible caste; the priestly caste is made distinct and supreme; and in Romanism the priesthood almost constitutes the church. In Buddhism and Protestantism the laity regain their rights. . . . The fundamental doctrine and central idea of Buddhism is personal salvation of the soul by personal acts of faith and obedience.

Therefore, notwithstanding the external resemblance of Buddhist rites and ceremonies to those of the Roman Catholic church, the internal resemblance is to Protestantism. Buddhism in Asia,

like Protestantism in Europe, is a revolt of nature against spirit, of humanity against caste, of individual freedom against the despotism of an order of salvation by faith, against salvation by sacraments. And, as all results are apt to go too far, so it has been with Buddhism.

The world is empty; the heart is dead, surely; Nihilism arrives sooner or later; God is nothing; death is nothing; eternity is nothing. Hence, the profound sadness of Buddhism. To its eye all existence is evil, and the only hope is to escape from time into eternity,—or into nothing,—as you may choose to interpret Nirvana. . . . Though heaven is a blank, hell is a very solid reality. It is present and future too. Everything in the thousand hells of Buddhism is painted as vividly as in the hell of Dante,—God has disappeared from the universe, and in his place is only the inexorable law which grinds on forever. It punishes and rewards, but has no love in it. It is only dead, cold, cruel, unrelenting law.

The doctrine of the Brahmins is divine absorption; that of the Buddhists, human development. In the Brahmanical system, God is everything, and man nothing. In the Buddhist, man is everything, and God nothing. Here is its atheism, that it makes so much of man as to forget God. It is perhaps "without God in the world," but it does not deny Him.

While in Brahmanism absolute spirit is the only reality, and this world is an illusion, the Buddhists know only this world, and the eternal world is so entirely unknown as to be equivalent to nullity.

Brahmanism, like the Church of Rome, established a system of sacramental salvation in the hands of a sacred order. Buddhism, like Protestantism, revolted, and established a doctrine of individual salvation based on personal character.

Brahmanism loves God, but not man; it has piety, but not humanity. Buddhism loves man, but not God; it has humanity, but not piety. . . . in Buddhism man struggles upward to find God, while in Christianity, God comes down to find man. . . . Buddhism is a doctrine of works, and Christianity of grace.

. . . Christianity touches Buddhism at all its good points, in all its truths. It accepts the Buddhistic doctrine of rewards and

punishments, of law, progress, self-denial, self-control, humanity, charity, equality of man, and pity for human sorrow; to all this it adds; it fills up the dreary void of Buddhism with a living God; with a life of God in man's soul, a heaven here as well as hereafter.

The one infallible diagnostic of Buddhism is a belief in the infinite capacity of the human intellect. The name of Buddha means the Intelligent One, or the One who is wide awake. . . . Finally, Brahmanism and the Roman Catholic church are more religious; Buddhism and Protestant Christianity, more moral.—*Condensed from Clarke's Ten Great Religions.*

Brahmanism is all center. God is everything, man and nature nothing, and belong to the world of illusion. God is the Alpha, but never the Omega. Buddhism is all circumference. It affirms nature and humanity, but God is lost from both. . . . Buddhism was only a prophecy and preparation for that coming which should give it center as well as circumference, and fill its painful chasm with divine reality. Its morality, sweet and pure as it is, has nothing behind it, and so lacks any completion from the divine energy; and, though numbering nearly one-third of the human race among its votaries, it has never organized any form of society which is really progressive.—*The Heart of Christ, Sears.*

With respect to Buddhism, Malcom admits: "Its doctrines and practical piety bear a strong resemblance to those of Holy Scripture. There is scarcely a principle or precept in the *Bedagat* which is not found in the Bible. Did the people but act up to its principles of peace and love, oppression and injury would be known no more within their borders. Its deeds of merit are in all cases either really beneficial to mankind, or harmless. It has no mythology of obscene and ferocious deities; no sanguinary or impure observances; no self-inflicted tortures; no tyrannizing priesthood; no confounding of right and wrong, by making certain iniquities laudable in worship. In its moral code, its descriptions of the purity and peace of the first ages, of the shortening of man's life because of his sins, etc., it seems to have followed genuine traditions."—*Malcom's Travels.*

Buddhism put spiritual brotherhood in place of hereditary priesthood; personal merit in place of distinctions of birth; human intelligence in place of authoritative Vedas; the self-perfected

sage in place of the gods of the old theology; morality in place of ritualism; a popular doctrine of righteousness in place of scholasticism; a monastic rule in place of isolated anchorite life; and a cosmopolitan spirit in place of the old national exclusiveness.—*Koeppen*.

The ten commandments of Buddha are:

First—Thou shalt not kill.

Second—Thou shalt not take for thyself what belongs to another.

Third—Thou shalt not break the laws of chastity.

Fourth—Thou shalt not lie.

Fifth—Thou shalt not slander.

Sixth—Thou shalt not speak of injuries.

Seventh—Thou shalt not excite quarrels.

Eighth—Thou shalt not hate.

Ninth—Have faith in holy writings.

Tenth—Believe in immortality.

Buddhism forbids the taking of life from even the humblest animal in creation; it prohibits falsehood, dishonesty, intemperance, and incontinence; . . . every conceivable virtue and excellence are simultaneously enjoined,—the forgiveness of injuries, the practice of charity, reverence of virtue, the cherishing of learning; submission to discipline, veneration for parents, the care of one's family, a sinless vocation, contentment and gratitude, subjection to reproof, moderation in prosperity, submission under affliction, and cheerfulness at all times. . . . It is the Protestantism of Oriental religion,—the religion of intelligence, not of sentiment,—one which seeks abstractions rather than concretions, morality, rather than dogma.—*Origin of Religious Belief*, S. B. Gould.

Buddhism and Christianity are indeed the two opposite poles with regard to the most essential points of religion; *Buddhism* ignoring all feeling of dependence on a higher power, and therefore denying the very existence of a Supreme Deity; *Christianity*, resting entirely on a belief in God as the Father, in the Son of Man as the Son of God, and, making us all children of God by faith in His Son. Yet, between the language of Buddha and his disciples, and the language of Christ and His apostles, there are strange coincidences. Even some of the Buddhist legends and

parables sound as if taken from the New Testament, though we know that many of them existed before the beginning of the Christian era.

If Nirvana is the highest aim and last reward of the soul (*i. e.*, *utter extinction*)—a bridge from the finite to the infinite, but a trap-bridge, hurling man into the abyss at the very moment when he thought he had arrived at the stronghold of the Eternal, ... it represented the entrance of the soul into rest, a subduing of all wishes and desires, indifference to joy and pain, to good and evil, an absorption of the soul in itself, and a freedom from the circle of existences, from birth to death, and from death to a new birth.

The Catholic Vicar of Ava and Pegu says: "There are many moral precepts equally commanded and enforced in common by both creeds. It will not be deemed rash to assert, that most of the moral truths, prescribed by the Gospel, are to be met with in the Buddhistic Scriptures. It may be said in favor of Buddhism, that no philosophico-religious system has ever upheld, to an equal degree, the notions of a Savior and Deliverer, and the necessity of His mission, for procuring the salvation of man in a Buddhist sense."—*Max Muller*.

Mohammedanism is the Unitarianism of the East. It was a new assertion of the simple unity of God, against polytheism and against idolatry. Islam does for the nations just what Judaism did,—teaches the Divine unity.—*Clarke's Ten Religions*.

I cannot forget, that Mohammedanism, despite its errors and its deeds of violence, enthrones, this day, the idea,—more than the idea, the genuine sentiment of the unity of God, over one hundred millions of my kind.—*Father Hyacinthe*.

There is in the lives of average Mohammedans, from whatever causes, less of self-indulgence, less of the mad race for wealth, less of servility, than is to be found in the lives of average Christians.—*R. B. Smith*.

The Mahometan was right, that there is something in the world which we are not to tolerate, which we are sent into it to exterminate. First of all, let us seek that we may be freed from it ourselves; but let us be taught by the Mussulman that we shall not compass this end unless we believe, and act upon the belief,

that every man, and every nation, exists for the purpose of chasing falsehood and evil out of God's universe.—*F. D. Maurice.*

There is more of truth in the Egyptian reverence for animal individuality, than in the unfeeling indifference to the welfare of these poor relations which Christians often display. When Jesus said, that "not a sparrow falls to the ground without your Father," He showed that all these creatures were under the protection of their Maker. It may be foolish to worship animals, but it is still more foolish to despise them.

The religion of Egypt is the physical reaction from Brahmanism. Instead of the worship of abstract Deity, it gives us the most concrete divinity, wholly incarnated in space and time. Instead of abstract contemplation, it gives us ceremonial worship.—*Clarke's Ten Religions.*

The Egyptians are of all men most attentive to the worship of the gods.—*Heroditus.*

Nuk-pu-Nuk ("I am He who I am") and Neith ("I come from Myself") are two of the more remarkable descriptive titles given to the Deity.

The Egyptians frequently spoke of God as their Father, and of themselves as sons beloved of their Father.—*Evolution and Christianity, J. F. Yorke.*

None of the Christian virtues is forgotten in the Egyptian code of morality; piety, charity, gentleness, self-command in word and action, chastity, the protection of the weak, benevolence towards the humble, deference to superiors, respect for property in its minutest details; . . . all is expressed here, and in extremely good language.

The maxims of Ptahhotep,—written centuries before Moses was born, inculcate the study of wisdom, the duty to parents and superiors, respect for property, the advantages of charitableness, peaceableness, and content,—of liberality, humility, chastity, and sobriety; of truthfulness and justice; and they show the wickedness and folly of disobedience, strife, arrogance, and pride, of slothfulness, intemperance, unchastity, and other vices.

It is certain, that at least three thousand years before Christ,—probably more than two thousand years before Exodus was written, there was in Egypt a powerful and elaborately organized

monarchy, enjoying a material civilization in many respects not inferior to European in the last century.

The blocks of the pyramids bear quarry marks exhibiting the decimal notation, and are dated by the months of the calendar which was in use down to the latest times.

The Egyptian deities were innumerable. . . . Every town and village had its local patrons. Every month of the year, every day of the month, every hour of the day, and of the night, had its presiding divinity.

Many very eminent scholars maintain, that the Egyptian religion was essentially monotheistic, and that the multiplicity of gods is only due to the personification of the attributes, characters and offices of the Supreme God.

It is more than five thousand years since, in the valley of the Nile, the hymn began to the Unity of God, and the immortality of the soul, and we find Egypt in the last ages arrived at the most unbridled Polytheism.

The disembodied personality of each individual was, therefore, supposed by the Egyptians to be provided with a material form and substance. The soul had a body of its own, and could eat and drink.

There is probably not a Hebrew manuscript of the Old Testament which is a thousand years old. The oldest existing Sanskrit manuscripts were written only a few centuries ago. Some of our Egyptian papyri are not less than four thousand years old—have been preserved by being kept from the air and damp in a perfectly dry climate, hermetically sealed in earthen or wooden vessels, or under mummy coverings, sometimes at a depth of ninety feet within the living rock, and still further protected by dry sands of the desert.

A sense of the Eternal and Infinite, Holy and Good, governing the world, and upon which we are dependent, of Right and Wrong, of Holiness and Virtue, of Immortality and Retribution,—such were the elements of Egyptian religion.—*Renouf*.

There is a papyrus in the Imperial library at Paris, which M. Chabas considers the oldest book in the world. It is an autograph manuscript, written B. C. 2200, or four thousand years ago, by one who calls himself the son of a king. It contains practical

philosophy, like that of Solomon in his Proverbs. — *Gillett, from Bunsen.*

But, in the spirit world, there were judges also. The life of the dead was there to be subjected to the severest scrutiny. All mankind must be tried before Osiris by one and the same standard. The souls of all are immortal, but "those only which have been tried and purified are made blessed; for they alone have attained the good of their career, which is the life of blessedness in God." — *Prof. E. H. Gillett.*

According to the "Ritual of the Egyptian Dead," the soul, when it descended with the setting sun to Amenti, the hidden land beyond the western hills, had to recite, before it was weighed in the hall of justice, the sins into which it had not fallen, and the good deeds it had wrought, declaring, in words which remind us of those said to have been used by Jesus in His account of a last judgment, "I have fed the hungry, clothed the naked," etc., and, if thus justified, was clad in a white robe and admitted to the heavenly places. — *Edward Clodd.*

We constantly find inscriptions on the tombs such as the following: "I honored my father and my mother; I loved my brothers. I taught little children. I took care of orphans as though they had been my own children." In letters of excellent advice addressed by an old man of 110 years of age to a young friend—which form the most ancient book in the world, dating 3000 B. C.—he says: "The obedience of a docile son is a blessing. God loves obedience. Disobedience is hated by God. The obedience of a son maketh glad the heart of his father. . . . A son teachable in God's service will be happy in consequence of his obedience, he will grow to be old, he will find favor." This is the earliest appearance of the "first commandment with promise" (*Eph. vi: 2*), the obedience to God and man which was the "essence of Hebraism." The moral code of the Egyptians consisted of forty-two commandments or heads under which all sins might be classed. This code was the ideal placed before men on earth; it was the standard of perfection according to which they would be judged in heaven. Some of them are of local interest only, but most—belong to the eternal laws of right and wrong written on the tables of the heart. Men were taught from childhood, as

children are nowadays taught their catechism, that they must appear in the presence of the Divine Judge and say: "I have not privily done evil to my neighbors. I have not afflicted any, nor caused any to weep. I have not told lies. I have not done any wicked thing. I have not done what is hateful to the gods. I have not calumniated the slave to his master. I have not been idle. I have not stolen. I have not committed adultery. I have not committed murder."

But their commandments were positive as well as negative. On the tombs we find the common formula: "I have given bread to the hungry, water to the thirsty, clothes to the naked, shelter to the stranger." In the lamentations at funerals, the mourners see the deceased entering the presence of the Divine Judge, and they chant the words: "There is no fault in him. No answer riseth up against him. In the truth he liveth, with the truth he nourishes himself. The gods are satisfied with all that he hath done. . . . He succored the afflicted, he gave bread to the hungry, drink to the thirsty, clothes to the naked; he sheltered the outcast, his doors were open to the stranger, he was a father to the fatherless."

Gratefully does a man acknowledge in his autobiography (4000 B. C.): "Wandering I wandered and was hungry, bread was set before me; I fled from the land naked, there was given me fine linen." It is a glory to a man that "the poor shall make their moan at the door of his tomb." An inscription on a tomb at Beni-Hassan, written about 2500 B. C., reads: "I have not oppressed any widow. No prisoner languished in my days. No one died of hunger. When there were years of famine I had my fields plowed. I gave food to the inhabitants, so that there was no hungry person. I gave the widow equal portions with the married. I did not prefer the rich to the poor."

On a wall of the temple of Karnak, there is sculptured the earliest known extraditionary treaty. It is between Rameses II. and a Khetan prince. The last clause provides that political fugitives are to be sent back, with the following humane provision for their personal safety: "Whoever shall be delivered up, himself, his wives, his children, let him not be smitten to the death; moreover, let him not suffer in the eyes, in the mouth, in the feet;

moreover, let not any crime be set up against him." This treaty was engraven for the Khetan prince on a silver tablet.

In a volume of maxims we read: "Maltreat not an inferior. Let your wife find in you her protector; maltreat her not. Save not thine own life at the cost of another." On the tomb of a man at El-Kalb (4000 B. C.) it is recorded that he "never left home with anger in his heart."—*Fortnightly Review*.

It must be confessed, that this infinite substance (first Being, named "Time Without Bounds" in the writings of Zoroaster) seems rather a metaphysical abstraction of mind than a real object endowed with self-consciousness, or possessed of moral perfections. From either the blind or the intelligent operation of this infinite time, which bears but too near an affinity with the chaos of the Greeks, two secondary but active principles were from all eternity produced. These were Ormuzd and Ahriman. The wise benevolence of Ormuzd formed man capable of virtue, and provided abundantly for his happiness; but the malice of Ahriman has long since pierced Ormuzd's egg, or violated the harmony of his works; hence the presence of good and evil. Ahriman was represented by darkness, and Ormuzd by light; hence they worshipped light. Says Herodotus: "They adore the sun, the moon, earth, fire, water, and winds, which may be termed their original deities. They so venerated the rivers, that no one was allowed to spit in them, or wash his hands in their waves."

"He who sows the ground with diligence and care," says the Zendavesta, "acquires a greater stock of religious merit than he could gain by the repetition of ten thousand prayers."—*Gibbon*.

The primeval religion of the Persians consisted in a firm belief in one Supreme God, who made the world by His power, and governed it by His providence; in a pious fear, love, and adoration of Him; in a reverence for parents and aged persons; in a fraternal affection for all mankind; and in a compassionate tenderness towards the brute creation.—*Kitto's Daily Bible Illustrations*.

"I worship and adore," says Zoroaster, "the Creator of all things, Ahura-Mazda, full of light." He is elsewhere spoken of as "the greatest ruler, mighty, wise creator, supporter, refuge, completer of good works, who always was, always is, and always will be, whose wisdom of wisdoms, communicated to men, effects

freedom from Hell for the soul at the bridge, and leads it over to that Paradise," etc. . . . All good do I accept at thy command, O God, and think, speak, and do it. I believe in the pure laws; by every good work seek I forgiveness for all sins. I praise all good thoughts, words, and works. I curse all evil. I repent of the sins which can lay hold on the character of men, or which have laid hold of my character, small and great. Pardon, O Lord. . . . O Mazda, when on earth our spirit is hardly pressed in the fight; come thou to our aid. The pious hearts dost thou give to inherit the earth, and dost punish those who are void of truth and false to their promise. . . . The destiny of the soul is distinct from that of the body. The demons might obtain possession of the mortal form, but the powers of evil could have no hold of the soul—if during life it had been a sincere worshiper of Mazda, abhorring evil and striving after truth and purity. . . . The wicked are dragged to the bridge Chinevat by the Dævas. Here Ormuzd holds a tribunal, and decides the doom of souls. The good pass the bridge to the mansions of the blessed—the wicked fall over into the gulf Duzakh, where they are tormented by the Dævas. . . . The Zoroastrians were anti-idolaters, devout believers in the immortality of the soul, and a conscious future existence.

The ethical system of Confucius, born in 551 B. C., which he inculcated by precept and example, will bear comparison with anything at that time discoverable in the heathen world.—*Gillett*

To believe in things not seen, to worship a power above visible nature, to look forward to an unknown future, this is natural to man.

Christianity has assimilated the essential ideas of the religions of Persia, Judea, Egypt, Greece, Rome, and Scandinavia; and each of these religions, in turn, disappeared as it was absorbed by this powerful absorbent. . . . If Christianity can unite the races of men in one family, one kingdom of heaven,—then, it is fitted to be, and will become the universal religion.—*Clarke's Ten Religions.*

Of the whole population of the world, 31.2 per cent. are Buddhists, 13.4 per cent. Brahmanists, 15.7 per cent. Mohammedans, 3.7 per cent. nondescript Heathens, 30.7 per cent. Christians, 0.3 per cent. Jews.—*Chips from a German Workshop, Muller.*

Other . . . religions have never stood the tests of Christianity. . . *That* is the great difference in calculating whether the influence of Christ is likely now to be destroyed. *They* perish before the influences which Christianity resists and surmounts; cradled in barbarism, nurtured by local and national genius, they are *hybrids* of the religious instinct and poetic fancy, and like other hybrids, they cannot propagate. Military conquest, political revolution, shatter them to pieces; they do *not* pass from race to race, nor emigrate from clime to clime. What is still more fatal to them is advancing science; these things of darkness are at once transfixed by the shafts of light; the mythologies of Greece and Rome were laughed at long before they were finally extinguished; a score of mythologies more have perished since that day; at this moment Brahma and Vishnu are quaking on their precarious thrones; and old Buddha lies sprawling on the rivers of China.—*Henry Rogers.*

The Divine Incarnation, which reveals God, not only as the Beginning but the Ultimatum, is a truth towards which all the old religions prophesy out of the deepest wants of human nature; so, again, the modern religions which lead the world's progress, date from it, and down from it, their completion of life and energy. It is the focal center of the world's history, and unifies the whole.

We want God, not alone in our darkened intuitions, but from the cloven heavens. Other religions abound in both precept and example. There have been good men, thank God, under all forms of faith and codes of morals, that have anticipated some of the divine sayings of the Sermon on the Mount. . . .

Buddhism, Parseeism, and Judaism, as the Essenes received it, had their lofty ideas of moral perfection, and their strivings after it. God has never been without a witness, for the Word has ever knocked at the door of the human heart, and sought to enlighten every man that cometh into the world. But, in the Lord Jesus Christ, the heavens indeed are cloven, and not only our ideals of perfection are exalted and purified, but God is yielded to us with transforming power to cleanse from evil, to energize, to create anew, to bring the ideals which He gives, more rapidly to their realization, and to glorify Himself in a human nature redeemed and sanctified.—*The Heart of Christ, Sears.*

CHAPTER II.

SCRIPTURES—GOD INSPIRED.

The words of the Lord are pure words, as silver tried in a furnace of fire purified seven times.—*Ps. xii: 6.*

From childhood thou hast known the sacred writings, which are able to make thee wise unto salvation through faith which is in Christ Jesus. Every Scripture—God-inspired, is indeed profitable for teaching, for reproof, for correction, for culture by righteousness.—*II Tim. iii: 15, 16.*

The Bible, as the Book of books, is as the sun in the center of all other religious records,—the kings of the Chinese, the Vedas of India, the Zendavesta of the Persians, the Eddas of the Germans, the Jewish Talmud, and the Mohammedan Koran; judging all that is hostile in them, reconciling and bringing into liberty whatever elements of truth they may contain.—*Lange, Gen. Introd. to the O. T., quoted by Wythe.*

The Bible is not such a book as man would have made, if he could; or could have made, if he would.—*Henry Rogers.*

It is the spirit of the Bible, and not the detached words and sentences, that is infallible and absolute. . . . The absolute infallibility of the inspired writers, in matters altogether foreign to the objects and purposes of their inspiration, is no part of my creed.—*Coleridge.*

It is the business of the theologian to study every word of Scripture, not merely by grammar and logic, but in its relations to the life of the writer, and the actual circumstances in which God's Word came to him.

A Bible which shall enable us to follow the inner life of the course of Revelation, must contain, not only words of grace and answers of faith, but as much of the ordinary history, the every-day life, and the current thoughts of the people to whom the revelation came, as will enable us to enter into their circumstances, and receive the Word as they received it.

To try to suppress the human side of the Bible, in the interests of the purity of the Divine Word, is as great folly as to think that a father's talk with his child can be best reported by leaving out everything what the child said, thought, and felt.

The language which is called Hebrew in the New Testament, was a dialect as unlike to the Hebrew of the Bible as German is to English — a different language, although a kindred one. The language is called Hebrew because it was spoken by the Hebrews, just as the Spanish Jews in Constantinople at the present day call their Spanish jargon Hebrew. It was a kind of Syriac or Aramaic, which the Jews had gradually learned in place of Hebrew, after their return from captivity, when they found themselves a small handful living in the midst of nations who spoke Aramaic, and with whom they had constant dealings. In those days Aramaic was the language of business and government, just as English is in the Highlands of Scotland, and so the Jews forgot their own tongue, and learned

Aramaic, as the Scottish Celts are now forgetting Gaelic for English. This process had already gone on to a great extent before the latest books of the Old Testament were completed.

The letters proper are the consonants, and the vowels are indicated by small marks placed above or below the line of the consonants. These small marks did not exist in the time of Christ, or even four hundred years after His time,—at the time of Jerome. Before this invention, the proper pronunciation of each difficult word had to be acquired from a master.

The copyists did not proceed exactly like law clerks copying a deed. They made additions from parallel passages, they wrote things upon the margin which afterward got into the text; and when copying from a blotted page they sometimes had to make a guess at a word.

In these times, Hebrew books were costly and cumbersome, written on huge rolls of leather, not even on the later and more convenient parchment. Copies, therefore, were very numerous, and being much handled, were apt to get worn and indistinct. For not only was leather an indifferent surface to write on, but the ink was of that kind that could be washed off, a prejudice existing against the use of a mordant. No single copy, therefore, was likely to remain long in good readable condition throughout, . . . difficult to get copies to collate. Antiochus Epiphanes caused all MSS. of the Law, and seemingly of other sacred books, to be torn up and burnt, and made it a capital offense to possess a Pentateuch.

Jewish scholars before Christ had no grammar and

no dictionary; all their knowledge of the language was acquired by oral teaching; their exegesis of difficult passages was necessarily traditional. . . . When the Septuagint was composed, before the middle of the third century B. C., the Hebrew language was either dead or dying, and the mother tongue of the translators was either Greek or Aramaic.

Many of the Hebrew books have gone through several redactions,—or, in other words, have been edited and re-edited in different ages, receiving some addition or modification at the hand of each editor. . . . The man who had bought or copied a book held it to be his own for every purpose.—*Condensed from Prof. W. R. Smith.*

Are not the unlearned wholly unacquainted with those Keys of Solution, (as they are called) which the learned have such frequent recourse to; such as those of a transposition of words or clauses, errors of copies, various readings, various meanings of the same word, punctuation, taking away or adding of the negative particle, allusion to customs, consideration of the matter in hand, exaggeration, interrogation, parenthesis, literal sense, figurative sense, want of exactness in the sacred writers, prudence in concealing some things, or in complying with some opinions prevailing in their times, condescension to Pagans or Jews, using such ideas as prevailed in such a religion, prejudication in the hearers, answers suitable to their needs, rather than to their queries, compendious expressions, phraseology of that time, the author's nation, or native country, parallel passages, precepts peculiar to the apostles, advices to perfection, censures against cer-

tain heretics, the circumstances of the subject, the scope of the author, what goes before, and what follows, the barrenness of the Hebrew tongue, and, consequently, its ambiguity, its particular idioms, the various senses of the same verb in different conjugations, the want of certain ways of expression used in other tongues, the sublime and metaphysical expressions most frequent in the Oriental languages, the imitation of the Hebrew in LXX. version, and, in the original text of the New Testament Greek of the synagogue, etc.

The best way not to be mistaken, is to admit all for divine Scripture that tends to the honor of God, and the good of man; and nothing which does not. . . . And does not St. Paul suppose no Scripture to be divinely inspired, but what is profitable for devotion, for reproof, for correction, for instruction in righteousness?

Most of the particular rules laid down in the Gospel for our direction, are spoken after such a figurative manner, that, except we judge of their meaning, not merely by the Letter, but by what the Law of Nature antecedently declares to be our duty, they are apt to lead us wrong.—*Christianity as Old as the Creation.*¹

Amongst the ancient Church Fathers, although they had a general impression of the divinely inspired character of Scripture, the opinion that its language was human and imperfect was held to be unmistakable; that verbal contradictions, nay, contradictions even in

1. The edition from which we quote, was published anonymously in London, 1730. Its author was Dr. Matthew Tindal. Copies of it are rare in this country.

matters of fact, were ascribed to it without hesitation.

What would a Paul say to him whose faith in the Son of God would be doubtful, because he did not know whether, in Acts xx:28, the correct rendering was "the church of God," or "the church of the Lord"; or because he could not feel certain whether "vinegar," as Matthew says, or "wine mingled with myrrh," as Mark says, was offered to the Savior on the cross; or, whether Christ healed the blind man on his *entrance into*, or on his *departure from* Jericho; or, whether the passage, John xxi:24, 25, was subjoined by John himself, or by a friend of his? To such a doubter, I say, what would a Paul answer? He would tell him, "Man, thy hour is not yet come"!

The great idea that the disciple of the Lord, in so far as his own selfish intent alone is concerned,—suppressing the slightest tendency to vindictiveness,—should seek by kindness to subdue his enemy, remains entirely the same, whether Christ uses the example of him who, when sued at law, yields up his *cloak* in addition to his *coat*, as Matthew puts it, or that of him who on the highway is robbed of his cloak, and yields up his coat also, as Luke puts it. The fact of our Lord's resurrection remains equally certain, whether he first appeared to these persons or to those. The Evangelists have even passed over in entire silence the important appearing to the five hundred, of whom Paul speaks in *I Cor. 15:6*.

Augustine declares, that each of the Evangelists has written, sometimes more and sometimes less fully, as each remembered, and as each had it in his heart; and asserts that the words of the Evangelists might

be ever so contradictory, provided only that their *thoughts* were the same.—*Tholuck*.

Paul's personal opinions about the facts of which he testified bind no man's judgment. . . . No prophecy of the Scripture is of ~~any~~ private interpretation. (*II Peter i:20.*) . . . The prophets did not always comprehend their own testimony. (*I Peter i:10-12.*)—*Mozley*.

Religion is older than the Bible; the Bible is founded on religion, not religion on it; nor is Christianity based upon the New Testament; it existed before any part of the New Testament was written; apostles and evangelists did not make it true, but taught it because it was true; there was an interval of time before any of them wrote, and a still longer ere the canon was formed. And if religion existed before and independently of the Bible, it may well survive its destruction.—*Lessing, quoted by R. W. Mackay*.

Christianity, as a redemptive system, might stand on the great facts of the New Testament, if they were known as historic only, and the New Testament literature were not inspired at all. . . . "What is a short proof of inspiration," said Frederick the Great to his chaplain? "The Jews, your majesty."—*Joseph Cook*.

Almost everything doubtful, or at least, everything transparently erroneous, in our sacred books, might be surrendered to-morrow with little, or rather no detriment to the essentials of the Christian faith. It is strangely unreasonable for men to argue that they cannot believe, —God ought to be worshiped in spirit and truth, unless they are also convinced, that Cyrenius

was president of Syria, or, that the Cretans were always liars. Nor ought anyone to doubt, whether God made sea and land, because it may fairly be questioned, how far the poetry in Joshua about the sun standing still, or the allegory in Jonah about the whale, ought to be interpreted literally. . . . We may grant to the Romanist, as well as to many Anglicans, that the church was before the Bible, as a speaker is before his voice; and that Holy Scripture is not the foundation of the Christian faith, so much as its creature, its expression, and its embodiment. . . . From the conscience of man, and the Holy Spirit of God, meeting in the church, the Bible derives its origin, its authority, and its power to persuade.—*Rowland Williams*.

Mark was the interpreter of Peter, and carefully recorded all that he retained from him in his memory, without binding himself to the chronological order of the words and deeds of Christ.—*Presbyter John, quoted by Eusebius, Eccles. Hist.*

All the Gospels originated in the first century.—*Tischendorf*.

On the whole, I accept the four canonical Gospels as authentic. All, in my judgment, date back to the first century, and they are, substantially, by the authors to whom they are attributed. . . . Baur admitted, that Paul's Epistles to the Corinthians, to the Romans, and to the Galatians, were genuine, and were written before the year 60. . . . There is incontrovertible evidence, that even the Gospels had acquired authority with the earliest churches as early as A. D. 125.

“Up to the present day,” says Baur of Strauss, “the

mythical theory has been rejected by every man of education."

"Das ist Nichts," said Dorner of Renan's "Life of Jesus."

"As a sect in Biblical criticism," said Tholuck, "the Tübingen school has perished."

The upper date of A. D. 34, and the lower date of A. D. 60, established by exact research, are the two merciless blades, between which the latest and most deftly woven web of doubt is cut in two."—*Jos. Cook*.

The verity of the Bible,—sixty-six separate books bound in one,—prose and poetry interwoven and combined, written in at least three different languages,—Hebrew, Chaldean, and Greek, "by legislators, patriarchs, prophets, priests, kings, statesmen, physicians, shepherds, tax gatherers, tent makers, fishermen,"¹ through a period of fifteen centuries and compassing human events for forty centuries, *the verity of the Bible*, as a cosmic and human history, a revelation of the personality, spirituality, and the attributes of God, with a record of His commands and prohibitions, through Him to men,—and through His Son,—Himself manifest in the flesh, will be assumed, as it has already been in these presentations,—not its verbal infallibility,—save the very words of the Almighty Himself, uttered or dictated,—if they have been accurately transmitted, only the divine thought and emotion in the human letter,—not the invariable accuracy of its present text or versions,—not that its various books were, exclusively, the productions of those whose

1. Young's Concordance.

names they now bear,—not that, some, if not all the historical portions were not compilations of previously existing documents, or the substance of oral traditions,—as are all histories, ancient or modern,—not that the events and the speech in it are presented in their chronological order,—not that there is not, frequently, a hiatus of time, between events and discourses, as tabulated by the evangelic writers,—their productions, in some instances, being designed rather as *memorabilia*, than systematic biography, or consecutive history,—a supplement or a complement of preceding narratives,—rather than independent histories,—each one of the four Gospels having been constructed for a special purpose and for special classes,—not that the original authors or subsequent compilers, outside of divine guidance, and left to their human perception, reason, and memory, necessarily fallible, did not sometimes lapse into error, as do ordinary narrators, and, as is evident, some of them did in personal belief and practice:—sanction and approval of human frailty in word or act must not be implied by their faithful record in the Bible. God is not such an inconstant, changeable, capricious, arbitrary, implacable Being, as some of the Old Testament speakers and writers have, in accommodation, probably, to the weakness of those addressed, represented Him; not that there have not been interpolations in—in some instances, daring corruptions of, the original text by careless or presumptuous scribes,—not that the present Hebrew and Greek texts are perfect transcripts of the originals,—the original Hebrew, without punctuation, accent, breakage of sentence or paragraph, having

been but a short-hand text of assorted consonants, without the modern Masoretic vowel-points, so that each cluster might have as many meanings or shades of interpretation as the number of vowels needed to conjoin and to intelligently interpret them: Jesus, His apostles and Gospel inditers, as often quoted from the Septuagint, confessedly an uninspired version, as from the original Hebrew or Aramaic,—but that the Bible is substantially a true historical record, embodying the expressions of God's will in human language to men, on which, aside from all recognized errors, real, apparent, and assumed conflicts of statements, all inquiring souls may safely rely for light, strength, hope and comfort, with respect to the weighty facts and truths contained therein. For its precise truth, subtlety, or mystery of meaning, it must always be searched. Search, scrutiny, involve analysis, comparison, discrimination.

The Bible was inspired; yes, it may be correctly so averred; yet not any evident and demonstrated error therein, through ignorance in transcription or translation; nor does its candid record of any unrighteousness or immoral conduct imply sanction or approval; nor must the human element be taken for the divine. Doubtless there was a providential direction and superintendence in the preparation, arrangement, and preservation of the historic portions. Doubtless the poetical and devotional portions were divinely incited and spiritually elevated. Doubtless there was a divine conveyance, into the minds of the human recipients, of divine commands, prohibitions, and statements. It is not improbable, but very probable, and not at all

irrational, that on Sinai, at the Savior's baptism, and on the Mount of Transfiguration, and on other memorable occasions, God did audibly speak *words*, in human dialect, using them for the conveyance of His will to men.

Pure thoughts and emotions are engendered in the soul by God. Their attempted externalization in vocal or written language, may or may not have been exclusively under divine dictation. Language has ever proved inadequate for their ample and subtle expression.

Revelation is the unveiling of previously unknown or dimly discerned Truth. Inspiration is the spiritual quickening and illumination of minds and hearts for the reception of such truth. Divine dictation is utterance by God, most commonly through the mind and heart of a human recipient. These acts, states, or designating terms, are, therefore, not equivalent to each other. The inspiration of the human is not necessarily the same or the equivalent of divine dictation. It is only the effect human of a cause divine.

"Revelation, in the Christian sense, indicates that act of Divine power by which God presents the realities of the spiritual world immediately to the human mind; while inspiration denotes that especial influence wrought upon the faculties of the subject, by virtue of which he is able to grasp these realities in their perfect fullness and integrity."

"Inspiration does not imply anything generically new in the actual processes of the human mind; it does not involve any form of intelligence essentially different from what we already possess; it indicates, rather, the

elevation of the religious consciousness, and with it, of course, the power of spiritual vision, to a degree of intensity peculiar to the individuals thus highly favored by God.”¹ What Moses vocally said in the name of Jehovah, doubtless was the vocal, literal repetition or equivalent of what the Most High—articulated or not, spiritually declared in and through him. What Moses wrote, save on such extraordinary occasions as on Sinai, may, or may not have been, the *ipsissima verba*, which God, humanly, or in fact, is represented as having “spoke.”

The Bible still continues to be the grand external authority and appeal on all questions involving the spiritual and eternal weal of men. It is the last refuge external for an inquisitive, perplexed soul. It is only so, by search, analysis, and comparison, and through the illumination of the Spirit. Its letter, as it has been transmitted, is the fossil of the Revelation that made it vivific. Some of its original sense,—of its definiteness and precision,—of its flavor, may have been lost in the transmission to modern vernaculars. Some of that truth may not have been for universal, but for mere local and temporary application. There are other Books of God, not in arbitrary glyphs of thought, truth, fact, sentiment, but engraven by the Divine Finger on the universe, and the tablets of the human heart,² and read in human history, and Providential unfolding; and there is, and will ever be, an increasing development in the minds

1. Morell, *Philosophy of Religion*.

2. Science is as surely a revelation of God as the Gospel,—a revelation to reason of things mundane, as the Gospel is a reve-

and hearts of believers. Thus the human race, regenerated, sanctified, spiritualized, ascends.

Successive assaults upon the origin, authenticity, authorship, times of creation, validity, and authority of the various books of the Bible,—in their sphere and limitations, from the days of Celsus, have ever proved ineffectual. The discomfiture of the last, known as the Tübingen School, has not been less overwhelming.

Sic fatus *senior*, telumque imbelle sine ictu
Conjecit;—————

There is nothing new under the sun. Why do skeptics rage, and unbelievers imagine a vain thing? He that sitteth in the heavens shall laugh: the Lord shall have them in derision. Heaven and earth will pass away, but not an iota of truth.¹

But, hast thou considered, O beleaguered soul, with

lation to faith of things super-mundane. They can never conflict.
—*F. H. Hedge.*

Sir David Brewster, and over one hundred and fifty of the principal scientific men of Great Britain, signed a declaration of their belief in the agreement of Science and Revelation,—saying: “We conceive that it is impossible for the Word of God as written in the Book of Nature, and God’s Word written in Holy Scripture, to contradict one another, however much they may *appear* to differ, and confidently believe that a time will come when the two records will be *seen* to agree in every particular.”—*Earnest Words, etc., Mrs. H. V. Reed.*

1. *Nubecula est; transibit.* “It is a little cloud; it will pass away.” This was said by Athanasius of Julian the apostate, who, after a short reign of active hostility to Christianity, perished with a confession of utter failure.—*Schaff.*

all thy "light from Nature," what this Terrestrial would be without these Scriptures — God-inspired? What spiritual darkness would envelop thee on thy journey, — *whitherward and to what?* and with what white-faced terror, speechless apprehension, — without illuminating grace, thou wouldst come at last to the edge of that Abyss of Darkness, which may come to be—to thy soul, the Blackness of Darkness forever!" Existence, shall it be? or annihilation? or an incomprehended Nirvana? If continuous life spiritual, shall it be mingled or unmingled joy, or sorrow?

Whence, without this Apocalypse, shall come response or light? and, what hope is there for thee in the eternal Future? —

Whether, existence is continuous forever when physical, psychical death intervenes; whether, there is a possibility or probability of perdition to the godless, impenitent, and incorrigible, — and, in the Eternal Future, through the inherent logical sequences of each sin, or its statutory penalties, — whether, salvation is possible to those who have lived without God, and on what conditions, — Who, or What is the saving Way, the Truth and the Life—if there be one, — whether, the life beyond will be one of graded bliss or sorrow, according to antecedent life in Time—in one and the same common place or state:—(the representative Dives in Hades beholds Abraham and Lazarus—his spiritual antipodes, though "afar off," —far off, it is apprehended, more as to state than to place, with memory in full exercise,—consciousness in the fullest realization,—sensibilities and anxieties for the weal of kindred quickened to the intensest,—he *beseeches* for the

sending of Lazarus as a messenger of the solemnest and most impressive warning to his five brethren on the earth, is heard, and responds)—whether Heaven and Gehenna are dis severed or blended locally,—spiritually, '—whether each, as “places,” from a common center or each extreme, will pass, *crescendo—diminuendo*, from one to the other; or, whether as “states,” they are positively so antipodal to each other in character and condition, that there is, and of necessity must be between them, *a limitless, fathomless, impassable* “chasma mega,”—so that, they who would pass from one to the other, cannot! *Luke xxi: 26.*²

1. For as in this world there is every possible gradation of virtue and of vice, which run into each other by the most imperceptible degrees, and are often only distinguishable by the minutest shade—so in the next world there must be every possible gradation of reward and punishment.—*Creed of Christendom, Greg.*

2. See notes, “Illustrative and Suggestive.”

ILLUSTRATIVE AND SUGGESTIVE.

Slabs of stones unearthed with hieroglyphic inscriptions, and disinterred manuscripts, from time to time, confirm the historic statements of the Bible. The following, presumed to be reliable, are among the most recent confirmations:

During a recent visit to Egypt, Prof. Owen, an English savant, discovered the tables of the old Egyptian law. These tables contain thirty commandments, and among the thirty are *seven* of the ten commandments of the old *Mosaic Decalogue*.

A recent exploring party among the pyramids, discovered in the rocky depths beyond the "king's chamber" a manuscript, which was sealed up in a cavity of rock. On being brought to Europe and translated, it was found to be almost identical with the five books of Moses.

On the line of the march of the Israelites from the Red Sea M. Lottin de Laval, in February, 1851,—near the Wells of Moses,—espied hundreds of inscriptions chiseled on the hard faces of the barren rocks. Rev. Charles Foster declares, that they contain accounts of the passage of the Red Sea, of the thirst in the desert, of the waters coming from the stony rocks, and finally, refer to the gluttony of the Israelites and the plague in the matter of the quails.

Among the Assyrian sculptures dug up by Layard in 1858, from under the ruins of old Nineveh, was a large stone slab, having on it a sculptured *lion having eagles' wings*—buried, probably, 2,300 years since. See *Dan. vii.—Earnest Words for Honest Skeptics*, Mrs. H. V. Reed.

These sculptures confirm the statements in Genesis respecting the Creation, the Deluge, the Tower of Babel, the contests with Israel, and the extraordinary facts in the life of Daniel.

The recently discovered inscription of Nebuchadnezzar describes the temple of Belus, and among other sacred edifices, the Tower of Bersippa, known as the Tower of Babel.

The text of the Bible . . has shared the fate of other ancient books. . . Transcribers *saw* wrongly; *confounded* letters similar in shape; *heard* wrongly or imperfectly; wrote one letter instead of another, when letters were alike in sound; made mistakes from memory; misapprehended the text; divided words badly; misunderstood abbreviations; improperly separated one word into two, or combined two into one; marginal or liturgical annotations were taken into the text, etc. It is probable that the Scriptures had been deteriorated between origin and completion of the canon. (*Davidson on Biblical Criticism.*) Suppose the first edition of our English Bible, instead of being printed, the press corrected, in succession, for two hundred years, had been all written out, each scribe taking any copy he could lay hold of. . . One hundred thousand MSS. of the Bible were probably possessed in the middle of the third century by several millions of Christians. Transcription must have been frequent. Fewest copies would be taken from the original—more from the second transcription, and more from the third, so that a copy may have been a fiftieth in succession from the original autograph.—*North British Review*, Aug., 1853.

Now suppose this course of degradation, so painfully and so repulsively obtruded upon us in some lives, to be carried on indefinitely; let this process of self-extinction, of emptying the very personality, of destroying the soul, go on through ages of ages, and what would be left at last? What but the ashes of flames? what but the graves of souls? what but the shades of immortal minds? what but a world which would be the insane asylum of the universe? Is that what Jesus meant, when he spoke of Him who is able to destroy both soul and body in hell?

. . . . There are souls now living which seem to grow less and less human, more and more Satanic, under increasing light. There are lives which, so far as we can judge from the little arc of them to be measured upon this earth,—like a parabola, whose curve, if prolonged into infinity, would never return into itself,—seem to recede farther and farther from the light, and the love of God. Their direction is towards the outer darkness.—*Newman Smyth*.

To suppose that Omnipotence,—if such a thing be possible,—will take a soul out from all its past habits and belongings, and

set it down in some new state entirely foreign from its bent and want, is a vain imagination.—*F. H. Hedge.*

What if it should prove that there is such a thing as a perpetually enslaved will—a will which under the dominion of sin has lost its character of freedom and spontaneity, and becomes like a machine, which goes on repeating the same motions, and can originate no others? Suppose all healing, and helping, and restoring power withdrawn, and withdrawn forever, what is to hinder the coming into play of that law of persistency, which will keep the lost soul moving perpetually upon that line, which in the day of its freedom it deliberately chose, and which now, in the day of its thralldom, it is powerless to forsake?—*W. R. Huntington.*

Does probation extend beyond the present life? As to the truth or probability, that redemptive influence is retro-active as well as anticipative,—as to those who lived before the manifestation of God in Christ, who never were made acquainted with the Revelation through Him, and, as to those, likewise, in the present or the future, who may die without such knowledge, see *Phil. ii: 9-11; I Peter iii: 19, 20, and iv: 6; "Dorner on the Future State"; and "Farrar's Early Days of Christianity."*

The author of this book is not prepared to receive Farrar's special exegesis of these passages, and the inferences therefrom, nor will students of the Bible, generally, it is believed,—since they involve such a positive contradiction of many and emphatic affirmations of the Scriptures, and their prevailing tone throughout, from their Alpha to their Omega; and, since they must prove a most fearful and dangerous anodyne and sedative to man's guilty apprehension of Future Retribution, and must induce neglect, this side of the grave, of the great salvation proffered—"To-Day," not To-Morrow; in *Time*, not *Eternity*!

"If language have any meaning, this language means that Christ, when His Spirit descended into the lower world, proclaimed the message of salvation to the once impenitent dead.

"In referring to the judgment which awaits the *heathen*, Peter attempers the awful thought of their iniquities and of the future retribution which awaited them, by saying, with a view to this very state of things (*eis touto*), that the Gospel was preached to the dead,—in order that, however terrible might be the judgments

which would befall their human nature, the hope of some spiritual share in the divine life might not be forever excluded at the moment of death."—*F. W. Farrar, Early Days of Christianity.*

Farrar's inference from his exegesis is as follows, and is legitimate, if the latter is correct; if so, then sinners, and all are, need not be much disturbed with apprehensions of the Future, and may continue to live supremely for the purpose of having a "good" or a bad "time" in this life,—according to their estimate. It is not believed that either the exegesis or the inference can be Scripturally sustained.

"If Christ preached to dead men who were once disobedient, then, Scripture shows us, that the moment of death does not necessarily involve a final and hopeless torment (why not simply state it as it is, Dr. Farrar, *the inevitable consequences of sin unaverted and unremedied?*) for every sinful soul."

One of Dorner's remarks is as follows: "The absoluteness of Christianity demands that no one be judged before Christianity has been made acceptable and brought near to him. But that is not the case in this life with millions of human beings. Nay, even within the church there are periods and circles where the Gospel does not really approach men as that which it is. Moreover, those dying in childhood have not been able to decide personally for Christianity."—*The Future State, translated by Smyth.*

Those who have not been blessed with the special light of Christianity, of course, will not be called to account for what they *did not* have, but for what they *did* have,—whether of the Patriarchal, the Mosaic, or the Prophetic dispensations, or their "natural" or rational light,—whether or not, embodied in their various ethnic religions, or in the solitary acquisitions of each individual soul, from within or without. It is not necessary to resort to such imagined extension of probation, to relieve such disturbed souls of such difficulty of reconciliation, with the goodness and justice of God. Let it be repeated: "In every nation, he that feareth Him, and worketh righteousness, is acceptable to Him." *Acts x: 35.* "Love is of God, and every one that loveth is begotten of God, and knoweth God." *1. John iv: 7.* "Ye know, that every one that doeth righteousness is ~~born~~ of Him." *1 John ii: 29.*

begotten

CHAPTER III.

THE SITUATION — PAST AND PRESENT.

But of the tree of the knowledge of good and evil, thou shalt not eat of it: for in the day that thou eatest thereof thou shalt surely die.—*Gen. ii: 17.*

The soul that sinneth, it shall die.—*Ezek. xviii: 4.*

Turn ye, turn ye from your evil ways; for why will ye die, O house of Israel?—*Ezek. xxxiii: 11.*

For ask now of the days that are past, which were before thee, since the day that God created man upon the earth, and ask from the one side of heaven unto the other, whether there hath been any such thing as this great thing is, or hath been heard like it?

Did ever people hear the voice of God speaking out of the midst of the fire, as thou hast heard, and live?

Or hath God essayed to go and take Him a nation from the midst of another nation, by testings, by signs, and by wonders, and by war, and by a mighty hand, and by a stretched-out arm, and by great terrors, according to all that the Lord your God did for you in Egypt before your eyes?

Unto thee it was shewed, that thou mightest know that the Lord He is God; there is none else besides Him.—*Deut. iv: 32-35.*

O that there were such an heart in them, that they would fear Me, and keep all My commandments always, that it might be well with them, and with their children forever!—*Deut. v: 29.*

See! I have set before thee this day, life and good, and death, and evil: I call Heaven and Earth to record this day

against you, that I have set before you life and death, blessing and cursing: therefore choose life, that both thou and thy seed may live.—*Deut. xxx.: 15-19.*

The Lord does not desire that any should perish, but that all should come to repentance.—*II Pet. iii.: 9.*

It shall be more tolerable for Tyre and Sidon in the judgment, than for you.—*Luke x.: 14.*

Eccl. vii.: 20; ix.: 3; Gen. vi.: 5; viii.: 21; I Kings viii.: 46; II Chron. vi.: 36.

God—the Creator, Omnipotent Spirit, Infinite Person, Divine Father, Is—Must Be. The consciousness, the aspiration, the hunger and thirst for Him are inwrought in the spiritual constitution of men. The Ideal necessitates The Real. The Desire involves The Desired.

But what are the appalling facts that confront men as they come to the realization of the situation?

Evil,—its origin, necessity, sufferance, the permitted lapse into it of him so gloriously made, as is affirmed, at the first; the gravitation thereby of his descendants to it,—result ordained and pre-arranged, surely foreseen; the element to attract, and to educe this vitiosity original or hereditary in the human soul,—affinities of subject and object for each other; the reconciliation of the permission of the existence of all this, with the supremacy of One Just God, is the incomprehended mystery to man. It has baffled all,—the mightiest to this hour.

— Why there are evil tendencies in men? Why the existence of such a subtle and potent Enemy Personal, as has been assumed in all faiths, and is of

universal recognition? Why men are compelled to confront him ever in their pilgrimage, to the last hour?—he, invisible, tireless, sleepless, ever intent on his one diabolic aim,—they, for the major portion of their existence, preoccupied, wearied, unsuspecting, not on guard. Why the Omnipotent does not annihilate at once this Evil, and the Prince of It? Why did He permit its existence at all? Why He does not constrain men to do right, and restrain them from doing wrong? Why earthquakes, tornadoes, conflagrations, pestilences, diseases and the like, manifold calamities, are suffered to tumble upon and to torture, beyond endurance, stalwart men, dear women and children—dearer from their helplessness and innocence—all such inscrutable mysteries of Providence? Why existence at all, under such conditions? Why the feeble-minded, the single and just-minded,—minds that mete the rights and interests of their neighbors, as they prescribe their own,—are compelled to contend, even for the necessities of life, while the grasping, the avaricious, the rapacious, the covetous, the unscrupulous, are allowed to monopolize the bounties of earth,—more, excessively more than they need and can use; their capacity, by providential allotment, and superadded increment, being reduplicated and intensified a thousand-fold,—to turn the screw of oppression as they will, upon the other class? Why the wicked wax in material, political, social, commercial power, and the righteous wane in it? 'Tis the old, unsatisfied inquiry,—the interrogation of Job thirty-four hundred or more years since,—ever propounded in every generation.

— Why the panacea for the world diseased, the special manifestation of God in the Flesh, was so long delayed? Why, at the first, it was in the presence of a comparatively few only? Why millions upon millions have been left, even now, to come and go in darkness, that is portended, and revealed to be for the exit,

1. Those who think the objection against revelation, from its light not being universal, to be of weight, should observe, that the Author of Nature, in numberless instances, bestows that upon some which He does not upon others, who seem equally to stand in need of it. Indeed, He appears to bestow all His gifts with the most promiscuous variety among creatures of the same species; health and strength, capacities of prudence and of knowledge, means of improvement, riches, and all external advantages; . . . the same principle which disposed Him also to place creatures of different moral capacities in different religious situations; and even the same creatures, in different periods of their being. . . . So that were revelation universal, yet, from men's different capacities of understanding, from the different lengths of their lives, their different educations, and other external circumstances, and from their difference of temper and bodily constitution; their religious situations would be widely different, and the disadvantage of some in comparison with others, perhaps, altogether as much as at present.—*Butler's Analogy*.

The religious history of mankind as recorded in the Old Testament, corresponds with what, on *a priori* grounds, might seem natural and probable on the part of a father God; frequent direct interposition in the infancy of the race; rudimentary instruction and progressive methods of discipline during its adolescence; a full and final disclosure of truth, law, motive, sanction, recompense, for its maturity.

Had Christ come earlier, He would, as we have seen, have found men too unsettled and improvident in their worldly habits, to accept a religion whose treasures were to be laid up in heaven.

The Christian revelation, coming as it did when the world was best fitted to receive it, meets an inherent want, a universal crav-

the Blackness of Darkness Forever? He can avert, and does in His Word profess to stay from His sinning creature,—a repentant transgressor, certain spiritual sequences upon himself, or the statutory penalty of

ing of mankind, the desire of all nations, the prophecy of all antecedent ages, the earnest postulate of the religion of nature.—*Christianity, the Religion of Nature, Peabody.*

At first, God revealed Himself in sensible manifestations, which were an inevitable accommodation to the needs of humanity,—while still in pupilage, just as every tutor has now to condescend to the capacity of the child. With Moses He spoke “face to face, as a man talketh with his friend.” *Ex. xxxiii: 11; Num. xii: 8.* Then came miracles wrought by divine power, through human instrumentality; and, in these we may note a certain internal educational progress from the material to the spiritual; the miracles of inspiration becoming gradually the more prevailing forms of divine manifestation, until, in the miracle of miracles, the personal Christ, the deepest spiritual mysteries of redemption were unfolded, and finally, through the outpouring of the Spirit and the inspired gospel records, revelation became abidingly an inward thing conveyed to us by the Word and Spirit.—*Modern Doubt and Christian Belief, Christlieb.*

As God was not obliged to make all His creatures equal; to make men angels, or to endue all men with the same faculties and capacities as any; so neither is He bound to make all men capable of the same degree or the same kind of happiness, or to afford all men the very same means and opportunities of obtaining it.—*Dr. Sam'l Clarke, Nat. and Rev. Religion.*

These several systems or dispensations, . . . in different ways, are all professedly and avowedly characterized as being designed “adaptations” to the particular wants, capacities, conditions and circumstances of the parties addressed.—*Baden Powell, Christianity Without Judaism.*

In no age, from the apostolic downwards, did the evidences of the Gospel profess to be adapted to convince the mass; it addressed itself to the few, and the hereditary belief of the mass followed.—*Mozley.*

his transgression. Does He, can He, as they maleficiently affect others?

O why did God originally expose His creature?—not avert, at the first? Why did He not make him proof against all possibility of being overborne by temptation?

—These are the questionings that have confounded souls,—agonies, in the throes of which brains have reeled and toppled over into the abyss of mental ruin,—what is sadder, into the hopeless shades of distrust, the forlorn Eclipse of Faith.

To all such interrogations, no satisfactory, authoritative response comes. Relief, outside of Christianity, comes only from an analogical source,—that is feeble, sufficeth not. The wise earthly parent does not explicate the reason or the reasonableness of much of his conduct to his child. He is constrained to interpose, to interfere, to stay, to discipline, to chasten. Jesus had many things to say to His disciples, but He refrained, since they, then, were not able to receive. Through His Spirit, He has guided into all needed Truth, as disciples were prepared for the reception.

Inquisitive, perplexed, confounded One! Thou must wait. Thou canst not do aught else. Thou must wait for such apprehension as is possible to thee, and may be permitted in the Hereafter. What if thou shouldst never comprehend? Couldst thou, by searching, find out the Almighty —to perfection? 'Tis not possible. Be content to be unable to reach some depths,—unfathomable by the plummet of thy finite understanding,—to solve some mysteries of infinite knowledge. Know thy limitations. Into that mystery, like pro-

found, hopeful, as hopeless seems the other, coeval, running parallel with and ordained to be its eternal antidote, “angels desired to look.” In vain. The love of God, through the Manifested, surpasseth knowledge. *Eph. iii: 19*. Over against the first, set the last. No Evil? No Good. No antagonism? No development. No Fall? No recovery. No test? No strength. No discipline? No education. No trial? No purification, — no exaltation, — life ever on a dead level, — indeed, necessarily on a descent, for every soul must ascend or descend, — it cannot move on a horizontal plane through Eternity, — no ascent in purity, — no growth through Grace. No sinners? No Savior, no such Fatherhood, no such Infinite Love revealed, no such perfectibility of human character attained and illustrated, no such multitudes ascending to Heaven “out of great tribulation,” no such glories of the celestial state. God sets the one over against the other.¹

Mystery! O yes, it ever confronts and confounds. Everything is, — Existence, the Universe, Time and Eternity, Life and Death, Paradise and Gehenna, —

1. Endless progress toward perfection is surely a greater good than a perfect finite state.

— The stimulus to progress must come from conscious imperfection, want, and pain.

— A world without a flaw, without a want, without a pang; a world in which no storm ever darkens the sky, no struggle ever taxes the will, and no discomfort ever ruffles the breast; a world in which no battle is ever fought, and consequently no victory ever won; in which there is nothing to be desired, and consequently nothing to hope — and what have you? A state of perfect happiness? — a state of pleasureless torpor and measureless *ennui*.

yet some light is vouchsafed in such darkness. Now it flashes—then it floods upon it. Enough, we must conclude, for eternal weal,—enough, it must be, for the Present, or He—the Good,—the Just,—the Holy,—the Wise would have given more. We must trust in Infinite Rectitude.

What more, then, can be said to souls, in such perturbation and distress, explicatory, consolatory, and to their restless, tireless. unsatiated cries for more light?

. . . . Suffering is the price we pay for enjoyment; disaster, the price of safety; difficulty and danger, the price of progress.

Optimism is the true solution of the problem of evil. Evil there must always be. Progress is better than perfection.—*Hedge*.

If everything which exists be according to a good order, and *for the best*, then of necessity there is no such thing as real ILL in the universe—nothing ILL with respect to the whole.—*Lord Shaftesbury (Gillett)*

Without the sensibilities and passions, through which suffering is possible, the union of soul and body could not long be preserved. The necessary waste of the body requires to be repaired by food, but there would be no security for this without the pangs of hunger. Pains and diseases follow from the fact that bodies are liable to dissolution. Moral evil springs from human choice. But man is free in his choice, and is responsible for it. The pleasant, the profitable, the honest, or the absolutely good, are set before men. We are conscious of our liberty. We can deny our appetites. We can, in a manner, change the nature of things, by the obstinacy of our choice. Evil can be substituted for good, falsehood for truth. Errors of understanding may spring from depraved election, rather than cause it. The violence of passion may have the same origin. The principle of freedom in choice is thus vindicated. Yet, it is attended with evil, viz., the power to sin. Thinking beings can be happy only as they are free. The actions of free beings will produce a contingency in material things, and the assistance which

Not much, and that repetitional. They must trust. That He—the Almighty is Good, and doeth all things well. That all things shall work together for the good of them who love Him. That no thing, or Person shall be able to separate loved ones from Him. That terrestrial life is probationary and prelusive to the celestial, that they see only in part, and that through

God gives the soul is under laws as certain as those of the natural world.—*Dr. Wm. King (Gillett)*.

Good and bad only express relative notions. . . . There is no evil in God. We call good what is useful to us, and that evil, which obstructs what we call good.

If there were no evil, no danger, nothing injurious, every occasion and necessity for human wisdom would be taken away. With good only in view, what need of reflection, understanding, reason. Men might always remain infants, and without experience. But mingle the bitter, the useless, the poisonous with what they have, and wisdom becomes a necessity.—*Spinoza (Gillett)*.

If sin is not possible, neither is virtue; if wrong cannot be committed, neither can right; if there is no power to do evil, neither is there power to do good; if freedom of choice cannot exist in wickedness, neither can it in holiness.

If virtue is the highest interest of man, is not the liberty to do wrong essential to its very existence?

Given the possibility of right, we have the possibility of wrong.

Cause and effect in the world of mind are essentially different from cause and effect in the world of matter. Necessity rules in the one, freedom in the other.

Because a man acts from motives, he is free, for there is always, *ab infra*, a power to the contrary.—*Chas. E. Lord*.

Without the spur of evil, there had been no moral worth, no freedom, no merit of right dealing. God allows the evil for the sake of the good. The necessary limitations of power and wisdom in all finite beings leave open a possibility to evil.

If God should open the question, and should be pleased to offer me on the one side absolute scientific truth, and on the other, the

a turbid medium. That in the Hereafter, the veil intervening between the sensuous and the spiritual,—the terrestrial and the celestial, will be removed; and, that doubtless, they will then see as they are seen, and know as they are known. When there shall be nothing but the soul, there will be no intervening object to prevent it from perceiving what everything is.' That only by conflict the soul can become sturdy and stalwart, developed, disciplined, purified, exalted,—that evil, personal and impersonal, is the antagonist and the antagonism requisite for such induration, development and exaltation. That doubtless, and for such purpose, it was provided. That without antagonism, disappointment, a soul never would realize dependence,—be forced to cry out for God. Would it, never baffled, never tried, never perplexed, never brought into

search after such truth, in all humility, I would say, "Let it be the search after truth, as that which belongeth to Thy creature, O Lord."—*Leibnitz*.

Goethe is represented as saying: "I must confess, that I should not know what to do with eternal bliss, if it did not offer me new problems and new difficulties to be mastered."—*Prof. Park, Bib. Sac.*

Suppose that we could remove from the world all outward evil, get rid of sickness, pain, poverty, death. Would not the worst part of evil still remain? Would not discontent, selfishness, envy, wilfulness, cruelty, self-indulgence continue?—*J. F. Clarke*.

There is some soul of goodness in things evil,
Would men observingly distill it out.

—*Shakespeare*.

1. Cum autem nihil erit præter animum, nulla res objecta impedit, quo minus percipiat quale quidque sit.—*Tusculan Questions*.

extremity, ever pray? Would not every one from the highest to the lowest, as he paced about, looked up, contemplated the works of his hand, exclaim: Is not this the Great Babylon I have built, by the might of my power and for the honor of my majesty? *Dan. iv: 30.* That free will, affections must have choice and desires. That Evil after Good can be the only alternative choice or desire of the soul. That peril in choice is involved in its freedom.

We have but Faith: we cannot know;
For knowledge is of things, we see;
And, yet we trust it comes from Thee,
A beam in darkness: let it grow.*

And it may be expected, that through the intricate mazes of unfolding providences, men must ever grope and plod their way. A soul cannot be inactive, quiescent, 'There, as it cannot be Here. It must progress or regress, ascend or descend. Progression or regression, ascension or descension must be eternal; since the soul is and must continue ever to be. The unexplored Unknown Unseen will ever widen and extend in the eternal journey. Mightier problems will rise to confront the understanding after those now baffling insight and apprehension have been solved. Thus must the Finite move to the Infinite. Hail, therefore, to the eternal progress upward! But if downward any soul shall go, whither shall it be? To what depths! When shall it cease to sink? What plummet shall be able to pierce the depths of darkness and of woe for

*Tennyson, "In Memoriam."

that sinking soul, in the nether world? For, beyond

“—— the lowest depths,”

there is still

“—— a lower deep.”

Though there be a dark shadow on Creation, the Universe is surely a glorious manifestation of the power and skill of the Creator. Can there not, likewise, be discerned glimpses, if not ecstatic visions of His goodness and love, of munificent design, in the provisions for man's temporal weal, in the future “things which God hath prepared for them who love Him.” *I Cor. ii: 9*. And Happiness is not staked on exterior and material conditions, but on interior and spiritual. There are poverty and privation; there are ills and bodily pains; there are wearing cares and consuming anxieties; there are heart-aches and many sorrows; hopes ever deferred, and cups of bitter disappointment to be drained to the dregs; confidences betrayed, and enmities engendered; there are the sufferings of others, mental and physical; there is the inarticulate suffering of the brute creation,¹ intensifying man's by the witness thereof. But none of these can touch at its core the weal of a soul. They may serve as instruments and means to discipline and

1. “Hunting is a sin,” said the preacher Freylinghausen to Frederick William I. (king of Prussia), “a disallowed pleasure, because no man can do right to torment and kill a poor beast after it has been run down and lies panting and exhausted; *that panting is the sighing of the creature to its Creator, and you must give an account to God for what you do then.*”—*Germ. Rat., Dr. K. R. Hagenbach.*

indurate, to purify and to ennoble. Remorse springs only from the consciousness of guilt,—the sting of which is gone when the sin is repented of and forgiven. Suffering of man and brute may induce pain and bewilderment, but the trustful one will refer the inexplicability to a just God, and leave the burden and the responsibility of the sorrow there. Is not sin voluntary, and cannot the temptation thereto be resisted? Confessed, and upon manifest contrition, will it not be forgiven,—remembered by Him for penal satisfaction no more? The undertone, for the most part, in life's music is minor,—one prolonged, despairful wail; but the seriousness and the sadness of a Christian heart are the chastening prelude to the anthem of eternal joy. By them "the heart is made better." *Eccl. vii: 3*. Personal suffering conduces to the discipline, patience, submission, purification of the sufferer,—the development of sympathy for others like tried, to the ultimate, resultant joy, strength, enlargement, exaltation of the obedient one. Heaven and Gehenna are also states, if localities.

Will Evil be eternal? Is it an elemental and necessary factor in the constitution and evolution of the universe, or an incident subsequently intruded for the development, discipline, purification, and exaltation of man? Will it ever be extirpated? Is Good on the gain over it? The external manifestations of this

1. The time, therefore, will actually come, when all the effects of my sin upon myself, and all the effects of my sin in others, which remain in the current of the world's moral history, will be met and counteracted by the power of love exhibited in the sacrifice of Christ. The first Adam, as a living being, originated a

malign are terrible and appalling. But set over against them the magnificent and puissant instrumentalities of Good, organized and being organized, wielded and to be wielded with constantly reduplicated power, by the consecrated host of God's elect, under the leadership of Him, who will "subdue all things to Himself." Could the ratio of the gain of Good over Evil be ascertained from tabulated statistics of the past, might not a time be designated, when it, as a disturbing and conflicting element, would disappear?

It is evident from the constitution and course of nature,—imperfectly apprehended; from personal consciousness,—the declared will of God in His Word,—

stream of evil which descended in the life flow of the race; the second Adam, as a life-giving Spirit, originated a stream of mercy which meets the dark current and sweetens it into love. Thus the flow of the Love-Fountain will in the end purify the earth from sin and uncleanness. "In those days I will open a fountain." . . . The redeemed soul is not only restored, but it is imbued with an influence which is restorative. An accumulative process thus goes on: every restored mind adding to the power of the reaction originated by Christ against sin. As individuals are restored in Christ, the recuperative energy of the race is increased, etc.—*Fas. B. Walker, God Revealed in Creation, etc.*

One of the greatest curses pronounced alike by the Scriptures and natural law upon evil is, that it shall have no name long upon the earth.—*Jos. Cook.*

Still there is another view, in the contemplation of which a soul must stand aghast. Let this also be considered. Who can withstand its impressiveness?

"Everything we see of sin, in the world of fact, shows it to be a desolating, extirpating power in souls; killing out by degrees even the faculties and possibilities of religion, and reducing, in that way, all the hopes and chances of restoration, down to the very last edge of life. . . . But it does not follow, that the

history, general and individual; that the Creator designed His creature to be happy,—on the condition of obedience,—desires him, most intensely, to be so. “Incline your ear, and come unto Me; hear, and your soul shall live.” *Isa. lv: 3.* “AS I LIVE, saith the Lord God, I have no pleasure in the death of the wicked; but that the wicked turn from his way and live: *turn ye, TURN YE* from your evil ways; *for why will ye die.*” *Ezek. xxxiii: 11.*

“I call heaven and earth to record this day against you, that I have set before you life and death, blessing and cursing: therefore choose life, that both thou and thy seed may live.” *Deut. xxx: 19.*

Declaration could not be stronger, solicitude ten-

waste will operate a cessation of being, because there are faculties and powers not wasted. The memory is as faithful a recorder of what is bad as it could be of what is good. The conscience, with its law of right, is not extirpated, any more than the sense of time or space. The will is even confirmed by habit in a state of unsubduable capacity, and the will is the grand centralizing element of personality itself. The affinities for what is bad are as durable as they would be in good. The progressive diminution, therefore, is never to end in cessation, but may be well figured by the asymptote line, which, as the mathematicians will even demonstrate, has the remarkable distinction of forever approaching a certain curve, even by a fixed law, yet never making coincidence with it, etc. . . . Even the suffering that is left, is that of a nature tapering down to a diminished grade of feeling, or abject continuity of consciousness, that is only the more desolate that it cannot utterly die.—*Dr. Bushnell.*

The present earth is a microphone. Its sounds, that we thought were stilled, reverberate—even the little ones—forever. He who stealthily walks in sin, that his footsteps fall light as the tread of a fly, will find every one loud as a war-horse tramp.—*The Mystery of Miracles.*

derer, entreaty more melting. We might expect such a manifestation from such a God,—a Father. He made men sovereign and responsible in their choices. Choice implies the possibility of disaster—the greatest possible. Life and death are set before the soul every hour. The requisition pressed upon it is to choose! Choose thou must. Whom, what wilt thou choose? This is thy potent business every hour,—Choose! These eternally recurring issues thou canst not shirk. “Every day is Doomsday”^{*} to him whose choice is bad. Thy way to ruin, O transgressor, is hedged up on either side,—can be ever, if thou wilt be, by the walling in of right choices. Thou canst do it,—work out thy salvation through grace, if thou wilt; indeed, thou must do it, if thou wouldst be saved.

—— Out of the silences of the wickedest one, even, comes the confession:—The Hand that made me is Divine. To this hour I have been destroying myself. I am the architect of my own ruin. I have had light, a conscience, free will.

To what depths from what heights, O sinking soul, hast thou fallen! From Light to Darkness! Hope to Despair! From a little lower than the angels to much lower than the brutes. From the possibility of eternal life to the certainty of eternal death. From the saved and sanctified, to the lost and damned. Heavenward! Gehenna-ward!

The presence of this anticipation,—“presence not to be put by,” fibre in the stuff of being; this consciousness inwrought and ineradicable; this prophetic foreboding,—fearful expectation of judgment and

fiery indignation, that shall devour,—*φοβερὰ δέ τις ἐκδοχὴ κρίσεως, καὶ πυρὸς ζῆλος ἐσθίειν μέλλοντος* (*Heb. x: 27*)—one of those “truths that wake to perish never,” cannot be ignored by unbelief,—be stupefied by opiates of guilt. It’s there. The appeal is to it. Who is able to plead, that men have not had sufficient light for salvation? Though God is good, kind, and patient to the uttermost, He does not, cannot, as we see, stay or avert all the consequences of an individual’s transgression from him; perhaps not at all, as they disastrously affect others innocent of participation or complicity in its affecting guilt. When such suffer themselves to be corrupted, through the wicked example, they must take the consequences of their own guilt, since they were free to resist, and had power therefor. Certain consequences upon one’s own self, which can be averted, can only be, as with the antecedent exemplar,—by repentance. A legerdemain, which instantly transmutes a hoary-headed sinner, a ferocious human tiger, a human devil, and unrepentant at the last hour, into a glorified saint, is incomprehensible. There is no revelation that it is possible. He that is unjust, must be unjust still. He that is filthy, must be filthy still. The revelations of the Bible are more hopeful to the repenting sinner than the generalizations of the Cosmic philosopher. “Science,” says Fiske, “knows of no such thing as reparation for sin. Repentance cannot ward off punishment.”

The larceny of the penitent, forgiven, and saved thief on the Cross, may have been his first, and it may have been under the stress of want. Evidently, his conscience had not become seared, nor his moral sens-

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ibilities utterly deadened. Habitual villainy hebetates the conscience and the moral sense.

Men will be condemned only for disregard of what light they had. There will be few and "many stripes,"—degrees of punishment according to the guilt. In their most benighted condition, they have had a conscience. The knowable of God is manifest in them, for God manifested it unto them. For the unseen things of Him—His eternal power and Godhead, are discerned, being known by His creations,—to their inexcusableness. Who shew the works of the law written in their hearts, their conscience testifying therewith, and their reasonings with each other—accusing or else excusing. For such as have sinned without law shall perish without law; and such as have sinned under the law shall be judged by the law: *in the day when God shall judge the secrets of men according to my Gospel by Jesus Christ. Rom. i, ii.*

According to the Sacred Story, there was light for man in the infancy of his being. Needed instruction, emphatic command, positive prohibition, affectionate entreaty, and the most solemn, prophetic monition were not withheld. All that God declared, the first generation transmitted to the succeeding. The antediluvian preacher of righteousness took it with him over the Flood. In the new world, God supplemented, reinforced, emphasized, and enlarged what He originally declared. He held direct converse with successive patriarchs. It might have been expected in the child age of human history. Then ensued those august, comprehensive deliverances on Sinai. Then were wrought those appalling deeds in Egypt, in attestation

of divine sovereignty, and on behalf of His chosen people.¹ Then succeeded those imperative behests, stern reproofs and admonitions, “precept upon precept, line upon line, here a little,—there a little,” through successive dynasties to ultimate anarchy, “till there was no remedy.” Copious, cumulative, was this religious light for forty centuries. Did not men originally, did not the Hebrews, did not the heathen round about them, have sufficient knowledge of GOD, crass and crude as were their conceptions of Him,—of their relations and responsibilities to Him and to each other,—for their eternal well-being? Alas! the way was dark to many of them. Evil, ever apparent, if not dominant, and God’s inapprehended ways, perplexed them, as they do us. But they had a degree of light:—who shall say it was not adequate for their condition, for their spiritual and eternal weal? Did they improve it? Who of them in the Judgment can plead for deliverance from the consequences of unrepented guilt, on the ground of want of light?

In this night of the world’s despair, when the mystery—of selecting one people, and such a people, to be the repositories of God’s will,—custodians of the Law and the Prophets,—in this death-hour of the Hebrew nation, when the grand experiment seemed a failure, came forth “a rod out of the stem of Jesse,”—the

1. A religion with temporal sanctions was precisely what the Hebrews and the age of the Exodus needed. Christianity was too far-reaching, too spiritual, for the apprehension and faith of such a horde of nomads as the exiles from Egypt,—a horde much resembling those that now range over the steppes of Tartary.—

Chris. Rel. of Nat., Peabody.

pledged, long-expected Messiah.¹ Having yet therefore one Son, His well beloved, He sent Him also at the last unto them, saying, They will reverence my Son. The Spirit of the Lord rested upon Him, the spirit of wisdom and understanding, the spirit of counsel and might, the spirit of knowledge, and of the fear of the Lord. He emphasized, and most vividly illustrated by lucid statement and luminous story, the Fatherhood of God, and the brotherhood of men,—supplementing, reinforcing, and pouring a flood of light upon what had not been distinctly revealed. By solemn affirmation; by marvellous works; by the declarations of His forerunner; by audible voices from the Heavens; by visible tokens of the Spirit; by prophetic predictions realized in Him alone, He was the Son of God, as the Son of man,—the manifestation of God,—the Lamb of God which taketh away the sin of the world. He and the Father were ONE:—crucified, dead, and buried, He burst from the tomb with the same body, or the celestial analogue of the terrestrial; ate with His disciples; discoursed with them; was handled by them; they inserted their hands into His pierced side, and their fingers into His perforated hands; when, after having been seen by His disciples at eleven different times, for forty days, and by more than five hundred at one time, He ascended with some of that celestial retinue and glory, with which He shall be seen again.

1. Before the coming of our Saviour, there was general expectation spread over all the Eastern nations, that out of Judea should arise a person, who should be Governor of the world; is expressly affirmed by Suetonius and Tacitus.—*Dr. Sam'l Clarke.*

Light sufficient for salvation through the ages! Who protests? Monitory, prophetic, dirge-like is that wail of apostrophe to certain cities for the neglect to improve those opportunities, and that light, which, if Sodom and Gomorrah, Tyre and Sidon had had, they would have repented: It shall be more tolerable for them in the day of judgment than for you. Just and reasonable. Who protests? Just and true are Thy ways, O King of Saints. Over the judgment seat will flame to each individual, as he confronts his Judge, Thy judgment will be as thy light! Antediluvian or Postdiluvian! Oriental or Occidental! Hebrew or Gentile! Christian or Heathen sinner! Thy condemnation will only be as thy light! Will that be unequal or unjust? and *will not that be enough?*

The apostles took up the work of their Master where He left it, expounded, developed, and applied in detail the truths He taught. The promised reign of the Spirit was inaugurated. Truth thus embodied, auxiliary revelations from Science, and out of human history, have combined to illustrate and fortify what had been orally revealed. Light from all these constantly reduplicating sources has cumulated for one hundred and fifty generations. With undying memories, with quickened and intensified consciousness, lapsed men of these last days, when summoned to answer each one for himself, must cry out to the mountains and rocks: "Fall on us, and hide us from the face of Him who sitteth on the throne, and from the wrath of the Lamb, for the Great Day of His wrath has come, and who shall be able to stand?" *Rev. vi: 16, 17.* Figurative, symbolic language, didst

thou say? Granted. But what must be the reality, thus prefigured? The most expressive and impressive illustration of the excuseless guilt of a lost one, is the representation of his speechlessness at the Bar of God. *Matt. xxii: 12.*

No revelation from Heaven is needed to assure men that they will be judged according to what they have had. *II Cor. viii: 12.* Jesus most impressively foreshadowed and enforced the teaching, in those memorable woes pronounced, and in His declaration to the intractable Jews: "If ye were blind, ye would have no sin: but now ye say, We see: your sin therefore remaineth." *John ix: 41.* The nations, then, to whom the Gospel by Jesus Christ did not come; who did not have even Moses and the Prophets, will not be judged according to the light given under either system. There will be arbitrament according to that they possessed,—that which is inwrought in the mental and moral constitution; discernible in the material creation, through personal experiences,—in individual and general history,—divine communications in each soul; for no one is left without some rays of light, intromitted through the Spirit. It is not believed, that the Spirit of God has left any soul, however benighted, in utter darkness, without an effectual witness and illumination,—without adequate knowledge for its rescue from peril. Surely, if the heathen, and the basest are in Christendom itself, will live according to what they have, the way out of their darkness into light, from alienation to reconciliation with God, will be sufficiently plain. If they are lost in refusing to obey the Truth, they will be without excuse. A deeper woe

must settle upon those who have enjoyed the accumulated light of these last days; have voluntarily blinded their eyes to the heavenly penetration; otherwise, what is the import of those fearful objurgations of the Divine One upon neglect to improve light and privilege? But can Woe extend into the other world, and that eternally, where the Supreme One is Love? If Here,—why not There?

But, though men open their minds to receive with alacrity and gladness the light that will shine upon them, the greatest peril is involved in the presumption that intellectual acceptance of the truth saves; that regeneration of heart, godliness in life, will ensue upon its crystallization in the mind; that mere profession is possession; that theory is practice; faith, works. Orthodox multitudes have died under such delusions. Mohammedans, Brahmins, Buddhists have been as rigid in their beliefs,—intense in their aspirations, and as punctilious in the observance of prescribed rites and ceremonies,—as ready to offer themselves and theirs in sacrifice as other religionists. Who more so than the Pharisees? Who nicer in the tithing of mint, anise, and cumin? Who, in their time, had more religious light? As indicated by precept and practice, how far were they from a correct apprehension of the Fatherhood of God, and the brotherhood of all men? How little they comprehended the spirit and scope of God's commands, while avowedly so rigid, punctilious, scrupulous, in their literal observance! Jesus denounced them as blind guides; whited sepulchres; vipers; pillars of salt; monumental warnings for all times. Presumption of being good, of having satis-

factorily given heed to the behests of God,—of having met personally the conditions of salvation through Jesus Christ, because the mind's assent had been previously given to the equity and reasonableness of His requirements, has been, and will ever be, the greatest peril in the profession of Christianity.¹

"The Light of the World,"—"The Light of Life" has come. Men have had HIM, with the interpretation, development,—the illumination of His Spirit; the experience of disciples, and the evolution of God's providences, for fifty generations,—what do they think of this Christ? Who do they say He is? What are their common judgments respecting Him? As it was then, so now. "Some doubt." He is, as ever, incomprehensible, save on the basis of His super-humanity,—His Deity,—the manifestation of God in the Flesh,—Son of God, as Son of Man. Skeptics, coarse and refined, have risen successively to confront and scrutinize His claims. Beginning with scoffs and revilings, they have ended with invocations of blessings on His name. "Never man spake like this man," has been the cry extorted from every unbelieving, as well as every believing heart. He is insolvable to those who would solve Him on the basis of humanity alone. Can

1. An example to imitate is not my primary and sorest need. I can find plenty of good examples when I want them, scattered along the ages, much nearer to me and more easy of imitation than the example of Jesus Christ. . . . Our deepest necessities are not in this direction. Models of behavior for one man, will not serve for another; his environments, his duties, and the sweep of his inward life being altogether different. We want God, our deepest hunger and thirst reach thitherward. We want Him both within and from without.—*The Heart of Christ, Sears.*

He be solved otherwise than on the assumption that He was what He professed to be? He answered to the predicted, the anticipated, the aspired for in all pre-Messianic times. He is the central figure in all subsequent history. It is now evident, to the superficial, even, in observation, that ultimately this "stone cut out of the mountain without hands" shall fill the whole earth. His kingdom is an everlasting kingdom, and all dominions shall serve and obey Him.

Dan. .vii. The nation and the kingdom that will not serve Him, shall perish. *Is. lx: 12.* Books attempting to analyze, and to glorify Him, multiply. To Him and His utterances, all controversies and reforms; all disputed questions in ethics, politics, commerce or trade are referred for test and decision. Civilization, since His advent, has been evolved through the leaven of his precepts. Magnificent temples to His praise are throned on every street of the great cities of the civilized world,—humbler ones on the cross-roads of the interior. On every street are domestic Bethels to His praise.

"Our London, whatever is good in houses and palaces, in shops and traffic, in engines and ships, in churches and cathedrals, in the skilled and grand realities of modern life,—is the embodiment of Divine thought in humanity,—or human thought inspired by Him who is the head of men. Who built Westminster Abbey? St. Paul's Cathedral? Look into the heart of the matter, it was that Divine Hebrew Man."¹

Is it possible, that men whose energies, physical and mental, are professionally devoted to the acquisi-

tion of wealth, would be willing to consecrate so much of it to His kingdom, if He was not, verily, to them,—in intellectual recognition, at least, the Christ, the Savior, God over all blessed evermore ? The name of Jesus is thus monumentally exalted everywhere on the earth. The people sitting in darkness saw a great light, and upon those sitting in the region and shadow of death, light is sprung up. *Matt. iv: 16.*

“Over thrones and proud empires the Nazarene has walked, on shield and pennon his feet have trodden; and to-day, amid the kingdoms of the earth, He marches on, the center of agencies more destructive than cannon, more terrible than an army with banners.”¹

“The Person of the Christ is the fulfilment of all that we know best of both God and man. Given a God who is Spirit, and who is Love, and man who is a spirit and for Love, and the Christ becomes only a question of time.”²

“Once in the world’s history was born a MAN. Once in the roll of ages, out of innumerable failures, from the stock of human nature, one BUD developed itself into a faultless Flower. One perfect specimen of humanity has God exhibited on earth.”³

“He has fixed for all time the conception of pure religion; every building that has been erected has been erected on His foundation.”⁴

“The most extraordinary of the problems of history, . . . strange destiny, well calculated to bring the marvels of the world of spirits within our fingers’

1. W. H. Murray.

2. Smyth.

3. F. W. Robertson.

4. Renan.

reach,—that of an obscure man, . . . author of the grandest revolution that ever changed the face of humanity, become the link between two leaves of history, loved furiously, furiously attacked, so that there is not one round of the moral ladder on which He has not been placed. Native of a small district, very exclusive in its nationality, very provincial in thought, He has become the universal ideal. Athens and Rome adopted him, the Barbarians fell at His feet, and even to-day, *rationalism does not look at Him closely except on its knees.*"¹

"He is really the Son of God, and the Son of Man. . . . God in Man. . . . Behold there the living God! This is the adorable One!"¹

"Between thee and God there will no longer be any distinction."¹

"Jesus is without equal; His glory remains complete and will be revered forever. The memory of His life has been like the perfume of another world, and ALL HISTORY IS INCOMPREHENSIBLE WITHOUT HIM."¹

"FOR, OF HIM, AND THROUGH HIM, AND TO HIM ARE ALL THINGS; TO WHOM BE GLORY FOREVER."

ILLUSTRATIVE AND SUGGESTIVE.

As fast as we understand the material world, will God's wisdom, power, and goodness come forth. . . . Then we shall see that the terrible evils which disturb the world,—slavery, war, drunkenness, the despot's oppression, the priest's hypocrisy,—are only a part of the divine purpose, means for to-day, not ends forever; they are to the world of man what night and darkness, and storm and earthquake are to the world of matter. . . . Then we shall find, that the pain which we thought a mere tormentor, sent to vex us, was but a watch-dog, which the Eternal Father set as a sentinel by the cradle of His child, to keep watch over the desire of all nations. Then we shall see that death, which man once thought came from the devil's envy, is only birth out of the mortal into the immortal.—*Theo. Parker*

Man feels that his personal attributes, his will, his character, his conscience, demand conflict for their condition, and without the possibility of ill, could never be; and, when he carries them out into the infinite region, to serve as his image of the Highest, they bear with them the inseparable shadow of evil, and give it place in the universe, as the darkness, in whose absence light would want its distinction, the privative, without which the beauty of holiness were nothing positive. Hence, expressed or unexpressed, a dualism mingles with all genuine theistic faith. All is not divine for it. It has a devil's province somewhere. Face to face, as Ebal to Gerizim, the frown of blighted rock to the smile of verdant heights,—hostile as the priest of falsehood to the true prophets,—there stand contrasted in this creed, two domains of the world,—one surrendered to insurgent powers, the other reserved as the nursing ground from which right and truth shall be spread —
James Martineau, Restoration of Belief.

Does not Nature bear evident marks of being planned to rouse man to heroic energy, by summoning us to conflict? How often

great virtue is hidden, how often great power slumbers, for want of an appropriate sphere, for want of the trials by which alone true greatness can be revealed.

Make such a world as you wish, let no appetite or passion ever resist God's will, no object of desire ever come in competition with duty; and where would be the resolution, and energy, and constancy, and effort, and purity, the trampling under foot of low interests, the generous self-surrender, the heroic devotion, all the sublimities of virtue, which now throw lustre over man's nature and speak of his immortality?—*Dr. Channing.*

No state of virtue is complete, however total the virtue, save as it is won by a conflict with evil, and fortified by the struggles of a resolute and even bitter experience.—*Dr. Bushnell.*

The necessary limitations of power and wisdom in all finite beings leave open a possibility to evil.—*Leibnitz.*

How the Infinite and the Finite, in any form of antagonism, or any other relation, can exist together; how infinite power can co-exist with finite activity; how infinite wisdom can co-exist with finite contingency; how infinite goodness can co-exist with finite evil; how the Infinite can exist in any manner without exhausting the universe of reality;—this is the riddle which Infinite Wisdom alone can solve.—*Triumph of Good over Evil.*

He is called the Father of Lights; the author of every good and perfect gift, with whom there is no variableness nor shadow of turning; who tempteth no man, but giveth to every man liberally and upbraideth not. And yet, by the Prophet Isaiah, He is introduced saying of Himself, I form light and create darkness; I make peace and I create evil; I, the Lord, do all these things. What is the meaning, the plain language of all this, but that the Lord delighteth in goodness, and (as the Scripture speaks) evil is His strange work? He intends and pursues the universal good of His creation; and the evil which happens is not permitted for its own sake, or through any pleasure in evil, but because it is requisite to the greater good pursued.—*Philosophy of Necessity, Chas. Bray.*

We saw Thee not when Thou didst come
To this poor world of sin and death;
Nor e'er beheld Thy cottage home
In that despised Nazareth;
But we believe Thy footsteps trod
This earth, Thou blessed Son of God.

We did not see Thee lifted high —
Amid that wild and savage crew;
Nor heard Thy meek imploring cry,
Forgive, they know not what they do;
Yet we believe the deed was done
Which shook the earth and veiled the sun.

We stood not by the empty tomb,
Where late Thy sacred body lay;
Nor sat within that upper room,
Nor met Thee in the open way;
But we believe that angels said,
Why seek the living with the dead?

We did not mark the chosen few,
When Thou didst through the clouds ascend,
First lift to heaven their wondering view,
Then to the earth all prostrate bend;
Yet we believe their mortal eyes
Beheld that journey to the skies.

And now that Thou dost reign on high,
And thence Thy waiting people bless;
No ray of glory from the sky
Doth shine upon our wilderness;
But we believe Thy faithful Word,
And trust in our redeeming Lord.

—*J. Hampton Gurney, 1838.*

CHAPTER IV.

GOD IN CHRIST—A NECESSITY, POSSIBLE AND PROBABLE.

The Desire of all Nations shall come.—*Hag. ii: 7.*

His Name shall be called Wonderful, Counsellor, The Mighty God, The Everlasting Father, The Prince of Peace.—*Isa. ix: 6.*

And the Word became Flesh, and tabernacled among us, and we beheld His Glory—Glory as of an Only Begotten from a Father, full of Grace and Truth.—*John i: 14.*

To this end have I been born, and to this end have I come into the world, that I shall bear witness to the truth.—*John xviii: 37.*

My Lord and ^{my} God.—*John xx: 28.*

I and the Father are One.—*John x: 30.*

He that hath seen Me hath seen the Father.—*John xiv: 9.*

Him God raised up the third day, and gave Him to be made manifest, not to all the people, but unto witnesses that were chosen before of God, even to us, who did eat and drink with Him after He rose from the dead.—*Acts x: 41.*

For we did not follow cunningly devised fables, when we made known unto you the power and coming of our Lord Jesus Christ, but we were eye-witnesses of His Majesty. For He received from God the Father—honor and glory, when there came such a voice to Him from the excellent glory:—This is my Beloved Son in whom I am well pleased; and this voice we ourselves heard come out of heaven, when we were with Him on the holy mount.—*II Pet. i: 16.*

Who is the Image of God.—*II Cor. iv: 4.*

God was in Christ.—*II Cor. v: 19.*

Who being in the Form of God, did not deem it robbery to be on equality with God, etc.—*Phil. ii: 6-11.*

Looking for the blessed hope and the epiphany of the Glory of the Great God, and our Savior.—*Titus ii: 13.*

Who is the Image of the invisible God, etc.—*Col. i: 15-20.*

For in Him dwelleth all the pleroma of the God-head bodily.—*Col. ii: 9.*

He who was manifested in the Flesh.—*I Tim. iii: 16.*

Who being the effulgence of His Glory, and the Stamp of His Substance, and sustaining all things by the utterance of His Power, etc.—*Heb. i: 3.*

Jesus Christ—The Righteous.—*I John ii: 1.*

The Same is the True God, and Eternal Life.—*I John v: 20.*

Who is over all—God blessed Forever.—*Rom. ix: 5.*

I am Alpha and Omega, the Beginning and the End, the First and the Last.—*Rev. xxi: 13.*

FOR OF HIM, AND THROUGH HIM, AND UNTO HIM ARE ALL THINGS: TO WHOM BE THE GLORY FOREVER. AMEN.—*Rom. xi: 36.*

Was Jesus of Nazareth the manifestation of God in the Flesh—very God thus manifest,—the highest manifestation of Him possible on earth to men?—all godly men, to the extent of their spiritual likeness, are manifestations of Him; or, was He only a man, though the most extraordinary, born and conditioned as other men; officially as was Moses,—but a human *μεσσην*ς Θεοῦ καὶ ἀνδρωπῶνον?—to the utmost, but an angelic messenger incarnate, in the form of, but of a higher grade than man,—a super-human, intermediate, and divine, though not the Supremely Divine One, a

1. I Timothy ii: 5.

created and subordinate being, more than man, but less than God?

These are the interrogations to which satisfactory responses must be given, before those constitutionally inclined, or educated to question and to doubt, will admit the authoritativeness of the teachings of the Nazarene, with the dogmas of His apostles—evolved from them, to rule the lives of men.

If Jesus was not what He declared He was, and so many witnesses averred; then Christian believers are, of all men, the most deluded, and therefore most miserable. Jesus, if only a man, though honest and sincere in His professions, may have been deluded Himself, as transcendent human characters have been before Him,—attempting to bring to light celestial realities—beyond the cognizance and the grasp of their uninspired human reason. If but an Archangel incarnate, then He was not invested with all power in Heaven and on earth, with which, the historian has noted,—that He avowed, He was clad. *Matt. xxviii: 18*. Then, of course, all His disciples have been deluded, and the race is as much as ever at sea, upon those momentous inquiries respecting God, men's duties and relations to Him, and their destiny in the world to come.* The apostolic speakers and writers—subsequent to His resurrection, it is evident, were as unques-

1. Everything that is precious to humanity perishes, if we regard Jesus simply as God. Everything that is precious in the personal love of God for man perishes, if we regard Him simply as created man. . . . For us, the Absolute was born at Bethlehem, the Perfect died on Calvary, the Omnipotent rose at Easter, the Infinite ascended from Bethany, and the Eternal came down at Pentecost,—*Rev. T. W. Fowle*,

tioning believers in the Deity of Jesus, as they were in their own personality. True, it is evident that before His crucifixion, with the exception of Peter¹ perhaps, none of them,—though they had recognized a super-humanity, had come to a complete realization of His Godhead. They were not prepared to grasp at once such grand perception. Apprehension,—realization of a celestial reality is not instantaneous. Perhaps the disciples would have been disabled for effectual service, if they had. Therefore, he who accepts the New Testament record as substantially veritable,—even admitting that some errors did creep by transmission into the original text, and that correct renderings have not always been given in our English vernacular, must grant, if they cannot assent to the affirmations respecting His Godhood, that, in the minds of these apostolic speakers and writers, there was no question of such Divinity. No exegesis, no torture of language, has ever been able to wrench out of it, the positive averment, the constant assumption, and the continuous implication, that He was very God thus manifest. Thus much is evident, if we assume the Scriptures of the New Testament to be veritable records, and if the original language in its etymological, literal, and commonly received import is apprehended.

There are six attestations to the Deity of Jesus,—the fifth of John specifying four of them. The Old Testament Scriptures—finding the complete realization of prediction and delineation alone in Him; John the Baptist; the Heavenly Voice at His Baptism, on His Transfiguration, and when He was once praying;

1. Matt. xiv: 33; xvi: 16.

John xii: 28, He Himself—and His own works; and His apostles most impressively revealed that He was the Promised One,—the Lamb of God, who would in the mysterious way bear the sins of the world. Then, there is what has been called the four-fold argument of the old Divines:—the attributes of God; the acts of God; the homage rendered to God; and the names of God are ascribed to Him. It is only when men set up their finite, and therefore fallible reason as an infallible tribunal, to which the declarations of Scripture must be brought to test; that they stumble and reject. And Christian believers, when they have come to distrust on this subject, will always discern, on searching examination, that they have been setting up their individual reason—rude or cultured, not reason universal—the common judgment of men, as the ultimate appeal. The reason of each individual—spiritually enlightened, for itself, and for itself alone, is the candle of the Lord in his soul, but it is not an universal light for all others; it is not an originating—only a verifying faculty, assenting to, or rejecting that which has come from higher sources,—the highest in each soul thus enlightened, broadened, symmetrized by the universal,—may be the ultimate appeal on subjects within its province, and, when the court of last

1. The older theologians, both Catholic and Evangelical, proved the divinity of the Savior in a direct way from the *miracles* performed by Him; from the *prophecies* and types fulfilled in Him; from the divine *names* which He bears; from the divine *works* which He performed; and from the divine *honors* which He claims, and which are fully accorded to Him by His apostles and the whole Christian Church to this day.—*Person of Christ, Schaff.*

resort—revelation from above, is denied, but for no others.

Men still cavil, and the present generation is as restless and unsatisfied as any of its predecessors. Was He only a man,—the highest manifestation yet known of the human; or was He both human and Deific? Speculatists in science, ethics, or religion, who will not recognize in Him, at the uttermost, more than a super-humanity, below and subordinate to the Godhead, and a Creature, freely admit that He has revolutionized the world since He lived in it. They admit that He was the grandest, the noblest, the purest of the race,—the Flower of Humanity. Some of them further admit, that He was not only super-human, but super-angelic,—divine in a subordinate sense, not Deific,—less than God, though more than man,—not the “pleroma of the Godhead bodily.” Assuming that the Logos of the Fourth Gospel was Jesus, the writer thereof declares: “In the Beginning was the Word; the Word was with God, and the Word was God.” But appellants to human reason deny that such a manifestation of the Infinite is possible,—that Personality in God would be a limitation. The personality of a body,—if it can be said it has any,—only as to its distinguishing features, must be distinguished from that of a soul; finite personality—from infinite personality. They assume, that the alleged miracles by Him are antecedently incredible,—or labor to show, if wrought, that they were but the legitimate outcome of natural agencies; or that the alleged witnesses thereof were deluded visually or mentally; that they could not endure the test of scientific investigation,—these

wonders having been wrought, as they affirm, or having taken place in ignorant times, and in presence of a credulous people,—never in enlightened periods, and before intelligent and scrutinizing witnesses.* The Jewish, specially the Galilean rabble were, doubtless, as credulous as the *canaille* of any nation, but credulity, as characteristic, could not be properly affirmed of Jews in general,—not at all of their highest dignitaries,—being an Old Testament enlightened people,—unquestioning believers in miracles, but very bigoted, and never disposed to give credence to the religious pretensions of others, in or outside of their creed, tribe or clan, especially if they could not produce a veritable “Thus saith the Lord” to back their

1. The vision theory is contradicted by the condition of our Lord’s disciples at the moment of His death, by the nature of the manifestations themselves—even though they were no more than pictures of the fancy,—by the after life of the church, and by different subordinate circumstances, such as their duration, the numbers who witnessed them at the same instant, the place where they occurred, and their cessation when they might have been expected to increase.—*The Resurrection of Our Lord, Wm. Milligan.*

Matthew was an experienced and intelligent observer of events passing before him, . . . must have been familiar with a great variety of forms of fraud, imposture, cunning and deception, and must have become habitually distrustful, scrutinizing, and cautious; and of course, much less likely to have been deceived in regard to many of the facts in our Lord’s ministry, extraordinary as they were, which fell under his observation.

The credit due to the testimony of witnesses depends upon, firstly, their honesty; secondly, their ability; thirdly, their number and the consistency of their testimony; fourthly, the conformity of their testimony with experience; and fifthly, the coincidence of their testimony with collateral circumstances.—*Prof. S. Greenleaf.*

pretensions,—attested by some preter-rational token of their Divine commission—to add to or to subtract from what had come down to them from “Moses and the Prophets.”

If distrust is valid and admissible against historical affirmations,—attested by many eye-witnesses, for Jesus was seen after His resurrection, it is reckoned, on eleven different occasions for forty days, at various hours during the day, by more than five hundred persons at one time; then there can be no relying trust in human testimony, and all history, indeed, is unreliable. Certain women saw Him on their way from the sepulchre: Mary Magdalene saw Him at the sepulchre: Peter saw Him: Cleopas and His companion—probably Luke himself, on their way to Emmaus, saw Him: ten apostles, Thomas being absent, saw Him: eleven apostles, Thomas being present, saw Him: seven disciples at the Lake saw Him, *John xvi: 2*: more than five hundred at one time saw Him: James saw Him, as did all the apostles, at His ascension: and Saul of Tarsus saw Him on his way to Damaseus.¹ Nevertheless, the stock resort of unbelievers is still—the assump-

1. The women in a company: the two disciples on the way to Emmaus: the apostles assembled without the doubting Thomas: the same apostles assembled with Thomas: the five hundred brethren: the seven apostles by the Sea of Tiberias: the eleven who were present at the ascension: Mary Magdalene, Peter, James,—each of these last alone,—how different are the groups which witnessed the stupendous fact!—*Milligan*.

It is noticeable, that of the ten meetings with one or more of the disciples, which we have record of, *five* occurred on the resurrection day: but during the remaining time, Jesus seems to have remained for the most part invisible. —*Gospel of the Resurrection, J. M. Whiton.*

tion that such incarnation is impossible or improbable, whatever may be the testimony thereto.

"The whole argument for Christianity," says the anonymous author of the elaborate English volumes entitled "Supernatural Revelation," "turns upon the necessity for such a revelation, and the consequent probability that it would be made." The *possibility* of the Incarnation, —the power of the Almighty thus to incarnate and manifest Himself, this author does not deny.

Such being the last skeptical issue, let it be confronted by the inquiry:—Was there not, has there not been, in the universal aspiration of men, such a "necessity"? and is there not a "probability" that such an aspiration would find realization at some time in the world's history? Was not such epiphany of God in humanity—not merely probable, but, indeed, a very probable¹ event, the human situation considered? If

1. Probability is not only the usual guide of men, but is enough to bind the judgment and conscience even in gravest matters; and, 'it is a very safe and profitable thing for one to do, to assume and act upon the truth of both Theism and Christianity.—*Dr. E. F. Burr.*

In all human transactions, the highest degree of assurance to which we can arrive, short of the evidence of our own senses, is that of probability.—*Prof. S. Greenleaf.*

There is an enormous *a priori* probability attached to every straightforward statement made by apparently honest men.—*T. W. Fowle.*

The whole analogy of nature removes all imagined presumption against the general notion of a *Mediator* between God and man. For we find all living creatures are brought into the world, and their life in infancy is preserved, by the instrumentality and mediation of others. So that the visible government, which God exercises over the world, is by the instrumentality and mediation of others.—*Butler's Analogy.*

human necessities and aspirations bode a final satisfaction; then, it was evident that, at some period in the development of humanity, He who had been universally aspired for, as well as pledged to appear, would come. The cry was then, as now:

Come, for Creation groans,
Impatient of thy stay;
Worn out with these long years of ill,—
These ages of delay.

How could God satisfactorily manifest Himself? How did He do it,—prior to the advent of Jesus? As it is not possible for the Finite to confront the Infinite, face to face, as man confronts his fellow,—no man has seen God at any time; —no man can see Him physically or spiritually,—in His grandeur or perfection,—No man has ever seen himself thus. — All possible physical apprehension of God by man must be through his physical senses. According to Scripture, as well as to the conclusion of reason, He is, and must be, a Spirit, a Person, a Divine Father. This being true, if men were not satisfied with the external and internal manifestations of Him they previously had, they could not have any further adequate representation of Him such as they demanded, save through a human form. ’

1. The Incarnation is nothing else than the practical material manifestation of the human nature of God. God did not become man for His own sake; the need, the want of man, . . . was the cause of the Incarnation. God became man out of mercy; thus, He was in Himself already a human God before He became an actual man; for human want, human misery, went to His heart. The Incarnation was a tear of the Divine compassion, and

Now, a revelation of God to man,—of His spiritual character, must be only from His Spirit, or out of His creations, to man's spirit, not at all from His Spirit, or His spiritual or material work to man's material,—sensuous, psychical nature, for that is not conceivably possible, so far as matter is known.

“There are but two conceivable ways of the manifestation of God to men. Either, man must ascend

hence it was only the visible advent of a Being having human feelings, and therefore essentially human. . . . The idea of the Incarnation is nothing more than the human form of a God, who already in His nature, in the profoundest depths of His soul, is a merciful and therefore a human God.

If the personal God has a true sympathy with distress, He must Himself suffer distress; only in His suffering lies the assurance of His reality, only on this depends the impressiveness of the Incarnation. To see God does not satisfy feeling; the eyes give no sufficient guarantee. The truth of vision is confirmed only by touch.—*Feuerbach*.

This Wonderful Person was enabled in some mysterious manner to embrace within His personality our whole nature, so as to be spiritually the germ of a new creation, even as Adam was naturally of the old; and this germ nature was really one with ours, so that it could feel and take the burden of our sinfulness, and bear it away; yea, so one, that we can enter into communion with it, even as it entered into communion with us, and stands in that new nature pure and reconciled before God.—*Jas. Moorhouse*.

There is evidently no more unreasonableness in believing the possibility of the Incarnation, than in believing the union of the soul and body, or any other certain truth, which, we plainly see, implies no contradiction in the thing itself; at the same time, that we are sensible, we cannot discover the manner how it is effected.—*Dr. Sam'l Clarke*.

All we can ever know of the divine must be through the human. . . . We can come no nearer to God than man. We can approach Him only through perfected humanity, and all we

up to God, or God must descend to man. Either, the finite mind must rise up to the Infinite, or the Infinite must bring Himself, so far as He can be known, within the sphere of the finite, and come under human limitation, so far as is consistent with His nature. Now, the finite cannot ascend up to the Infinite; there can be no merging of the creature into the Creator. . . . There can be but one way in which God, in any sense, can be known to the reason of man: that way must be the descent of God to man,—coming to man as far as suitable under human limitations within the sphere of human thought, and accommodated to the infant capacities of His creatures.”—*Chas. E. Lord.*

can ever add to our knowledge of His nature—will be derived from successive development of our own. We shall see Him as the pure in heart see Him,—in the mirror of their purity, in perfect emancipation from self, in ever-growing holiness, in ever-expanding love.—*Hedge.*

He must be the special though finite manifestation of the infinite God. That is, He must be made in God's image, and endowed with the various qualities, physical, mental, and spiritual of His Maker.

Incarnation is but a term to express the manifestation of the Infinite in the finite, of the Absolute in the conditioned, of the Ideal in the real; that is, of God in nature. . . . The Infinite being the source of all things, wherever we find a finite we find an Incarnation.—*The Keys of the Creeds.*

If, now, the human person will express more of God than the whole created universe beside, . . . and if a motive possessing as great consequence as the creation of the world, invites Him to do it, is it any more extravagant to believe, that the Word will become flesh, than that the Word has become, or produced in time, a material universe? . . . As God has produced Himself in all the other finite forms of being, so now He should appear in the human.—*Dr. Bushnell.*

There are four modes by which, it is conceived, God's Spirit may reveal Himself to man's spirit:

1. By the direct or immediate, from the Divine soul to the human,—no material medium intervening. Assuming that God the Father is, nothing could be more probable than that this Being would thus hold converse with His benighted children, as He did at the Creation, as is alleged. It was a palpable fact, perhaps the most palpable in the history of the Hebrews, that the Divine Spirit did thus communicate to select human souls, as He, in fact, does now. From earliest recorded history, there have been unremitted demonstrations of this communion of the Infinite with the Finite. The religiously disinclined, or those who have not had any experience of it, are incredulous. When the carnal predominates over the spiritual, bestializes or represses it, it cannot be *en rapport* with God. God is not in their thoughts. They have no aspirations for Him, or—the spiritual has been impeded, repressed or overborne by carnality. They will not open their hearts to receive Him. A throb from His infinite mind or heart could and would pulsate through their repressed or debased souls, if they were not almost, or altogether insulated from Him.

2. God may reveal Himself indirectly or mediately,—His will, His purposes, His intellectual or spiritual character,—through His work, material or immaterial, in historical events, in individual experiences. History—general or particular, national or individual, may be properly said to be exponential of the voice of God, His voice itself, if we believe He is the prime and the all potential Factor in history.

3. God may reveal Himself directly to individuals, and through them, indirectly to the human family at large, as He did to the Hebrews.

4. He might manifest Himself directly to men, in the assumption of a human form, even gestated by an earthly mother,—to make it more manifest through the various stages of physical and mental development, confront squarely at maturity,—eye to eye, face to face, His creature, speak to, be spoken to by him, be hungry, thirsty, weary, depressed and sad to the extreme, in order to be able to sympathize with the brother man to the uttermost, discourse in such a manner upon such themes, and work such marvels in attestation of His divine character and of His mission, as never were heard or witnessed from a man before, be present to rejoice at the marriage of men, and to weep at their graves, be tried and tempted by the Spiritual Adversary, as is possible for men ever to be tried, be from the cradle to the grave a perfect Exemplar to His human brother.

Is such theophany impossible? Is it improbable? Is it not what might be expected from such a God, and in such an exigency of His creature's history? Would not an earthly parent transform himself into an angel of light, if possible and necessary, to save his erring child?

But, exclaims the objector, can the Infinite be cribbed in the Finite? Cannot the Infinite mind, though thus constrained, and in such limitations adequately reveal Himself to His creature? He could never fully manifest Himself,—since there would not be capacity in the creature to receive. But why not,

in such finite condition, for the adequate purposes? Is not a manifestation of the Infinite in the Finite possible,—not of His illimitation in nature, being or space,—of course, but in degree,—of His intellectuality, spirituality,—His various attributes?

“Infinity is not God, but only the mode of His existence, viz.,—the extent or degree of His existence. . . . If we cannot know God in His degree or measurement, we may still know Him, which is of far greater importance, in His truth or essence.”¹

“We cannot, indeed, comprehend the infinite; neither can we the finite. . . . A single ray let in through a dark chamber is enough to teach the nature of light. May we not learn the nature of Infinite Love from a single beam in the darkness?”²

Potency, according to human apprehension, is rather in concentration than in diffusion. A watch upon a signet-ring—to the human, is a greater triumph of mechanism than a clock upon a huge cathedral. Is God not as manifest in a busy brain as in the material heavens? in the tiniest insect³ invisible to the naked

1. Thos. C. Upham.

2. Newman Smyth.

3. The entomologist, Pierre Lyonnet, devoted many years to the study of a caterpillar which infests the willow tree. The number of muscles alone, all described and figured, is 4,041. The book describing and figuring it is a quarto volume of more than six hundred pages, adorned with eighteen plates.

Some organisms are eighty or one hundred and twenty thousandths of an inch in diameter. . . . There are beings of minuteness—which, though discoverable by science, is inconceivable by the mind. From these founts of life—which may exist and work, without cell-wall or center, in less than every portion

eye, as in a megatherium? in the heart of the contrite on earth, while He is with the glorified in Heaven?'

What, then, is to hinder the manifestation of God in a human organization for a third of a century, or even for eternity, if He will it, and there is necessity therefor, while He is omnipresent elsewhere? It must be, will be, of course, but a mere finite manifestation of the Infinite, *i. e.*, of His intellectuality,—His spirituality, such as is possible to be apprehended by the Finite, if we know that the disembodied mind of a finite—human organization is not infinite itself,—to the degree of its capacity. Is not the Infinite Omnipresent? Is He not on earth, as in heaven? Is He not, as revealed, nigh the heart of the Christian believer, while, at the same time, He is nigh the heart of every saint in Heaven? Is not Jesus said to be in the heart of His disciples, "the hope of glory," and

of five hundredth part of an inch, in our body—proceed the threads of nerves, of arteries, of muscle, of bone, and all the mechanism of our system. Not only does the mystic play weave fibre round fibre spirally, the whole complexity of tissue is woven together into a conscious responsible being able to know God, to glorify God, and enjoy Him forever.—*The Mysteries of Miracles.*

1. Not as Divine only, but as human, He was perfected. He did not return, when He rose, to absolute Divinity; He is not simply spirit now; nor is He possessed of only an angelic nature.

. As man, He rose, ascended into Heaven, sat down upon His throne,—as man, with our human nature not less real and true than ever, because it has been perfected as man,—with an eye to look in love upon His own; with a voice to speak to them in its old tender tones; with a hand to lay upon the heads of children taken away from the sorrowing parents to His own gentle presence.—*Milligan.*

is He not supposed to be, at the same time, at the right hand of His Father? The human imagination wings its flight beyond the stars, and the human reason undertakes to grapple with the deepest mysteries,—the brain never ceasing, at the same moment, to be active and busy with the manipulations of the ever present mind. Impossible! Is anything impossible with Him? By reason, analogy, and experience, is such epiphany impossible? Are not all material creations partial incarnations of Him, as to power, skill, wisdom, and merciful design?—very feeble, inadequate, it is true; still, manifestations. All things considered, it is—(is it not?) of the highest probability, that He would thus manifest Himself,—specially, with respect to His spiritual nature, whether or not He was a Father,—as men hope and aspire.

But demurs another: Jesus died. Can God die? The Flesh died upon the Cross, as we understand it, notwithstanding the dicta otherwise of some theologians, and the repulsive license of some hymns. There was a temporary dissolution or suspension of the union between the body,—the soul and the spirit. The dead body terrestrial, or its spiritual analogue, appeared, and bore the same tragic wounds, or their celestial counterpart, in palpable exhibition to the doubting Thomas. But most probable, and consonant to reason, the facts and circumstances stated, the dead body spiritualized was revived. Exclaimed Jesus:

‘See My hands and My feet, that it is I, Myself: handle Me, and see; *for a spirit hath not flesh and bones, as ye see Me having.* And saying this, *He shewed His hands and His feet.* Luke xxiv: 39, 40.

^ (there)

Whatever skeptic undertakes to run against such a rock of attestation, must himself be triturated. By gradual or instantaneous transformation, in the sepulchre, before or at the Ascension, the terrestrial passed to the celestial. Like spiritual transformation did take place on the Mount of Transfiguration. Otherwise, but on such supposition, how could that body be presented at one time, by the Incarnate One to Thomas and other disciples, as the manifested Terres-

1. No evidence can be adduced in support of the view, that the change produced upon the body of our Lord was *gradual*,—that it began at His resurrection, went on in a progressive course during the forty days that elapsed between the Resurrection and the Ascension, and was only completed at the latter. Some of the most marvellous appearances of the Risen Savior,—those removing Him furthest from the condition of ordinary humanity, belong to the very day of His resurrection.

At some moment or another of those mysterious hours, during which He lay in the tomb in the garden, a great change took place; the “natural” became a “spiritual” body; what was sown in “corruption,” in this corruptible and mortal flesh, “was raised in incorruption”; what was sown in “weakness” was raised in “power.”

We are told by physicists, that in the instant or half instant needed to flash the electric spark from Europe to America, the molecules not only of three thousand miles of wire, but of the sheathing in which the wire is enclosed, and of the water in its immediate neighborhood, have either changed their place, or been affected.

The transition from one great stage of being to another, from unconsciousness to consciousness, from death to life, must always be sudden. There may be long preparation; the elements may be long ripening for what is to come; but, when the hour does come, it must be with the rapidity of an electric stroke; the gulf between the past and the present must be crossed at one bound.—*Milligan, The Resurrection.*

trial; appear at another, suddenly in rooms whose doors were closed; then as suddenly vanish from sight; and then ultimately ascend visibly into the heavens?

The mysterious union of the Divine-Human with the Flesh was sundered in that tragic of tragical moments, and in that dissolution was the death, so called, of the Flesh. He died physically, psychically as a man. His soul and spirit were deathless, as are the sundered soul and spirit of every man. The psychical life ceased. He yielded up the spirit. The original language expresses simply, solely, a physical, psychical death. He *expired*,—"breathed His last," ἀφῆκε τὸ πνεῦμα. ἐξέπνευσε. παρέδωκε τὸ πνεῦμα.¹ As there is no break for an instant, in the continuity of a human soul's existence, no suspension for a moment of its activities in dissolution; surely, there was none of the Divine in this rupture.²

1. Matthew, Mark, Luke, and John.

All the distinguished New England theologians, such as Hopkins, Edwards the younger, Dwight, Emmons, Woods, and others, limit the sufferings of Christ to His human nature.—*Geo. B. Noyes, Preface to Collection of Theo. Essays.*

2. We have indications of similar suspension of vitality in the sleep of plants and animals, and in hibernation. Infusoria have been dried and resuscitated a number of times without losing their vitality, and the hydra and other polyps may be cut into an indefinite number of pieces, and yet live.—*Fos. H. Wythe.*

Sir Kenelm Digby relates, that in Padua, he visited the laboratory of a famous physician, and was there shown a small pile of fine ashes under a glass. On the application of a gentle heat, it arose, and assumed the shape of its original flower, all its parts being perfectly distinct in form and well defined in character. During the application of the heat, the spectral plant preserved its delicate outline; but on withdrawal of the heat, it became dust again.—*Frothingham.*

But how could the Flesh,—the body of Jesus, questions another, escape the common corruption,—even for the brief period it was first entombed, and what became of it in the final sloughing off of it for the body celestial? It surely did not remain in the sepulchre. As to the final disposal of the body terrestrial, it may have been laid aside in a secret place, as was that of Moses, that it might not be idolized, and—resolved again into primal dust. How could this terrestrial, once lifeless, resume psychical life, and tread Jerusalem and Galilee again,—eat in presence of the disciples,—appear many times with the material and the continuous semblance, at least, of veritable flesh and bone,—the substitution of the word “*bones*” for the usually associated word “*blood*” is notable,—with pierced side and perforated hands, open to handling and inspection? Assure, that to that material form,—having become lifeless, life returned, there will be no *skandalon* in the averment, that He tabernacled in it, ate, drank, and slept; that He with it appeared suddenly in closed rooms, and on the highways, and as suddenly disappeared,—assuming and resuming the body celestial, or the terrestrial body celestialized, as the occasion demanded, and as is possible for Omnipotence. The reality of the resurrection involves and guarantees the solution of every difficulty pertaining to it.

Saul of Tarsus was suddenly transformed, as have been multitudes since. “Why should it be thought a thing incredible with you,” Paul most pertinently urged, “that God should raise the dead?”

“Facts of the most extraordinary nature have always

been, and will always be received on solitary attestation; and if so, it makes no logical difference whether they be called 'objective' or 'subjective.' "

"A man has faculties for apprehending what passes within him, as well as what passes without; nor do we know any ground for trusting the latter, which does not hold equally good for the former." "

Is it more difficult to resuscitate a dead body, than to originally create it? Enoch, it is declared, was not, for God took him, doubtless, as it is averred He took Elijah. It was possible, assuredly, for all things are possible with God. Elisha witnessed the material or spiritual ascension of his predecessor. The fifty sons of the prophets took note of his disappearance, if they did not catch a glimpse of the ascension. The inference from Scripture is, that bodies celestial are discernible by the terrestrial, or the celestialized eye. Lazarus, with his revived body, came out of the sepulchre. Such revivification is possible, and not improbable, considering the occasion, the emergency, the presence, and the imperative behest of the Son of God. Many Jews beheld the scene. The fact was admitted by believers and unbelievers. If Jews had disputed the alleged fact, would it not have been recorded? Whether He did or not come out of the sepulchre revived, is a question of testimony. The dead,—the just and the unjust, it is declared, with bodies psychical or spiritual, shall be reanimate at the inspiring summons, *Ἐγείρατε*! Who refuses to believe in the possibility,—the probability of such reanimation? How can a soul be born again? Soul-regener-

ation demands a greater draft upon belief than bodily resuscitation. 'The wind bloweth where it listeth, and thou hearest the sound thereof, but knowest not whence it cometh and whither it goeth: so is every one who is born of the Spirit.' Nicodemus inquired dubitably,—“How can these things be?” *John iii: 8, 9.* Still: *They Be.* We may not be able to elucidate the “*How*,” but we cannot disbelieve their *Being*. We see, and feel, and experience,—we cannot explain. How do we exist? Why do we trust in human testimony outside of personal cognition? How can thought be transmitted to the ends of the earth?—through the past ages? Let us know our limitations, be patient in our ignorance, and bide till that further light which is needed comes.

The Material Universe, then, all living or dead matter is a manifestation of God. The prime man was a manifestation of God in the Flesh. But, humanity failed to be attracted to its Maker by these impersonal exhibitions of Him in the Heavens and the Earth, by those brighter,—anthropomorphic, those personal ones in men,—beings, besides animal instincts and passions, with intellect, will, sensibility, akin to those of the Deity Himself. It failed, moreover, to be thus attracted to Him, by those higher incarnations, *men*, specially and extraordinarily endowed, who so resembled Him, that they were said to walk with Him, were after His heart, were God-inspired, commissioned to speak to their generation, and through it to all succeeding ones, as they were moved by the Holy Ghost. If God is a Spirit, a Person, a Father, with intellect, will, emotion, the clearest revelation possible of Him

to humanity,—of Reason to reason, of Will to will, of Conscience to conscience, of Love to love, of all Attributes and Emotions to their corresponding and analogous like in men, would be, through a Being in human form, in One, who was perfect in His material, mental, and moral organization,—a tried, but sinless One, of untiring love, and unwearied patience; of infinite compassion, and ceaseless tenderness; whose earthly speech, actions, and life would, necessarily, be limited by the conditions of His humanity; yet, not so as to incapacitate Him to respond satisfactorily and adequately to all the wants of the human soul. Matter, in its stupendous and gorgeous creations, did not adequately represent Him; the common race did not; extraordinary men, with brain large and symmetrically developed, of fine culture, with imposing physical presence, in whom the natural virtues blossomed to their possible perfection, did not; nor did those who walked with Him, and whom He specially honored with His confidence in the revelation of His attributes, and of His will; for they, after all, were men with passions like those of their kind, and the frailty of nature would reveal itself. Humanity, keen in its perceptions, merciless in its judgments, discerned their infirmities, and the antagonism, at times, between precept and practice; rejected the divine message from fallible lips. It cried to God for a perfect representation of Him, as could be apprehended by it, not only the mightiest intellectually, spiritually, so far as possible in a human form; but One perfect in his moral organization; to all extremity tried, but a sinless One; in whom it could find no fault. God responded to the

universal cry and want, and sent His only beloved Son, "full of Grace and Truth,"—the pleroma of moral and intellectual excellence,—Son of Man in the human relation,—Son of God in the Divine. Did not such a manifestation of Him become a necessity? and was it not met, so far as possible in a human organization, in Jesus of Nazareth? Men of His time, His Hebrew brethren looking for Him, rejected Him, as multitudes would now, should He thus re-appear. Is a superior manifestation of Deity needed? May it be looked for? Would men believe, though He descend again upon the earth,—the manifest God, crowned with the aureola of the celestial light wherein He dwelt? If they would not believe in the presence of His stupendous deeds, and momentous speech for these eighteen centuries, what should make them believe, if He should come again, with the retinue of angels in the blaze of these last days? It would be, it is apprehended, as at the first. Some would believe, others doubt, and, as succeeding ages rolled on, men would cavil, as they have. Even at that amazing apocalypse,—just as He was about to ascend, "some" of the eleven disciples "doubted." The root of the skepticism,—the difficulty of apprehension, is not always in the understanding; it is oftener in the inimical heart, and the insubordinate will. The intellectual perception and conclusion may be clear and unhesitant, while the assent of the affections and the will may be reluctant, or withheld. *Rom. x: 9, 10.* If truth is offensive or repulsive to them, though conviction has seized the understanding, it will be rejected, so that the soul in the citadel of its being,—in its

entirety, will not be cleansed, illuminated, guided, inspired by it.

At the Crucifixion, the indiscriminate and skeptical rabble, as they passed by the tragic scene,—scene for which a hundred generations had gone their weary way, wagged their heads in derision at Him,—exclaiming,— Save Thyself, and come down from the Cross.

Likewise, also, the chief priests, with the scribes, ^{ἱερογέρου} said among themselves: *He saved others; Himself He can not save.* *Mark xv: 31,—*“*Ἄλλους ἔσωσεν, ἑαυτὸν οὐ δύναται σῶσαι*,—the typical cry of dark-minded unbelievers in all generations. Ah! these chief priests and scribes admitted in their mockery, that, *He had saved others.* He could not save Himself ! *Himself He would not save.* For this end He came into the world. This they knew, for He had often so declared in their presence; but also, in conjunction, that He would rise again. When He did rise, as He pledged, would these murderous priests and scribes avowedly believe? Not a whit. They suborned and paid men to circulate the story that the disciples had stolen His body. This they knew was false, from the extraordinary precautions they had taken, anticipatory of what might ensue, to guard the sepulchre from such molestation, and such contingency. What unbelief they had was in their hearts. Their intellectual convictions, if they could have been voiced, would have declared: Truly this was the Son of God, and as they did,—most emphatically on a subsequent miraculous occasion: that indeed a notable miracle hath been wrought through them is manifest to all them that dwell in Jerusalem, and we cannot deny it.

Evidence! intellectual conviction! It is not what bloody or bloodless, ribald Priests of Unbelief, cultivated, polished skeptics, or the unthinking and untaught rabble need, as the Spirit of God to make their hearts humble, docile, receptive of what Truth is given them,—the subjection of their human will to the Divine. More evidence! more light! Such, unregenerate, unsanctified, would not believe, though Jesus should appear again before them, speaking again such wondrous words, and working again such stupendous deeds. As the Father of the Faithful, representatively through Jesus, solemnly averred,—in that tragical of all tragical interlocations between the spiritual antipodes of the disembodied dead,—on either confine of that bridgeless, impassable *Chasma*—save, by despairful cry, and hopeless response,—*Χάσμα μέγα!* What? Where?— If they hear not Moses and the

I. One evening, at a small literary gathering, a lady, famous for her “muslin theology,” was bewailing the wickedness of the Jews in not receiving our Savior, and ended her diatribe by expressing regret that He had not appeared in our own time. “How delighted,” said she, “we should all be to throw our doors open to Him, and listen to His Divine precepts! Don’t you think so, Mr. Carlyle?”

The sturdy philosopher, thus appealed to, said, in his broad Scotch, “No, madam, I don’t. I think that, had He come very fashionably dressed, with plenty of money, and preaching doctrines palatable to the higher orders, I might have had the honor of receiving from you a card of invitation, on the back of which would be written, ‘To meet our Savior’; but if He had come uttering His sublime precepts, and denouncing the Pharisees, and associating with publicans and lower orders, as He did, you would have treated Him much as the Jews did, and have cried out, ‘Take Him to Newgate and hang Him!’”

people, neither will they be persuaded, if one should rise from the dead. *John vii: 31.* Humanity, darkness, are much more needed than more light as remedial for the cure of darkness and death. If any man will not to do His will, he shall know of the teaching whether it be of God, or whether I speak from Myself.

John vii: 17. He that followeth Me shall not walk in the darkness, but shall have the light of life.

John viii: 12.

The inquiry is now made: Has this Being met the wants, the necessities, the eternal desires of Humanity? It had had for forty centuries such a manifestation of God, as the material Heavens and the Earth furnished; it was not satisfied. It had had in each individual a human form, fearfully, wonderfully made; the mysterious psychical life, the spirit pervading and wielding this complexity of matter and life,—a triplicity of body, soul, and spirit, — *το σωμα, η ψυχη, και η πνευμα*, *1 Thess. v: 23*, the quaternity of attributes, — reason, will, conscience, emotion, — most fearful and wonderful manifestation of God, for he was created in God's image, — the image and glory of God, *1 Cor. ii: 7*; was humanity satisfied? were its hopes and aspirations realized? It had angelic visitations. There were frequent glimpses of the shining ones on the earth by the favored few, who have revealed to us what they saw and heard. It had specially select and commissioned ones by God, for the reception of the revelation of His character, and of His requirements to His creatures. Some of them wrought stupendous deeds in assertion of their commissioned and prophetic character: — was humanity satisfied?

Did it not aspire for something more, something higher, something not yet revealed? Did it not plead for more light upon human destiny across the grave, and into the unknown future? Did it not cry for some grace, some God-descended pledge external, beside and beyond those unreliable, unverified, uncertified aspirations of the soul, as means for better support under trial,—the dark mysteries of life, its perplexities,—doubts that would never cease to harass, distress, and depress? Did it not sigh for relief from those dreadful anticipations of a coming retribution,—that fearful expectation of judgment and of fiery indignation which shall devour the adversaries; for some more illustrious, ampler, more impressive epiphany of God in a human form,—by His adequate tarrying on earth, by His adequately gracious deeds, by His adequate manifestation of supreme power, by His adequate sympathy with every species of human suffering, physical, mental, or spiritual, by His adequately authoritative declarations respecting the hitherto incomprehended mysteries of the next life;—for One Who could deliver terror-stricken souls from all the apprehended perils of the eternal Future—through trust in Him as their all-sufficient Savior? Was humanity satisfied by such theophanies out of the Heavens and the Earth?—the visitant angels, or through those extraordinary ones out of it, who spake as they were moved by the Holy Ghost? All this, it had for many ages. Society was on the eve of dissolution,—despairful, deteriorating, drifting to anarchy! Up to the hour when Jesus came, the blackness of darkness seemed to be settling upon the human family. With all this

accumulation of manifested light, the voice of history, the repetition of millions of individual experiences, all the brilliancy of scientific development, is the human family satisfied with anything less than a God-Man,—the Effulgence of God's glory, and the Stamp of His substance,—*Ἀπαύλασμα τῆς δόξης καὶ Χαρακτήρ τῆς ὑποστάσεως αὐτοῦ*, Heb. i:3, who could adequately reveal Him to them—not, so specially, in His divine power, which the Material Universe and Providential development had ever amply manifested; but in His mercy, His tenderness, His unwearied patience and love, Holiness, Justice, Fatherhood?—One who could cast a shaft of light athwart the dark bridge of Death into the Unknown—the *un grand*

1. We need to have the highest conceptions of Divine Justice and mercy, and the highest type of human resignation and duty realized in an historical fact, such as we can ever gaze upon with wonder and delight; not till then do they become mighty to touch the deepest springs of our moral being. In Christ,—we have holiness, rectitude, love, mercy, reconciliation, sacrifice, and life from the dead, all embodied in an historical and concrete reality,—a reality to which the former dispensations looked forward, and to which the Christian consciousness of redeemed humanity has ever looked backward, as to the embodiment of its highest and purest ideal, etc.—*Philosophy of Religion, Morell.*

A human being is the only medium adapted to the highest manifestation of the Godhead; hence humanity would be the medium or mediator through which final or perfect knowledge of God would be revealed to men. Man needs a revelation to his heart as to his intellect. Light is not love. Divine love cannot be revealed by precept alone; revelation of love must be a history of love-action. Hence, a fleshly manifestor could alone reveal the divine to the human, etc., etc.

If the Almighty, therefore, designed ever to give a perfect and

peutetre of the doubtful, Who is able and willing not only to succor men under the burden of their earthly sorrow, but, in the "mystery," to save them from the guilty apprehension of the Wrath to Come?

Has this Divine Man,—God in Christ met these conditions, satisfied these requisitions of the human family?

No other such Being had walked this earth in such unapproachable majesty. No man ever spoke as He did upon the commonest and the mightiest themes. No man before had been able to cope successfully with such mighty adversaries in mind, culture, and station. No man before was acknowledged to be faultless, even by His enemies. No man ever wrought such stupendous deeds. No man before brought life and immor-

final system of instruction to mankind, it could be done only by placing in this world a perfect human nature—a Being who would not only give perfect precepts, but who would practice those precepts before the eyes of men.—*Phil. of Plan of Salvation, and God Revealed in Christ, Walker.*

By what other method can God meet us, then, so entirely new and superior to all past revelations, as to come into our world-history in the human form; that organ most eloquent in its passivity, because it is, at once, most expressive, and closest to our feeling

Christ in humanity is God humanized, divine feeling and perfection let down into the modes of finite sentiment and apprehension.—*Dr. Bushnell.*

The human form offers the grandest opportunity for the divine manifestation. There is no symbol so perfect as man, the last development of creative power, the most complete exposition of creative wisdom and love. We see God imperfectly till we see Him in the human form.—*O. B. Frothingham.*

The greater the Redeemer, the stronger was the necessity of His veiling His greatness, and of His appearing in the form of a man, and of the lowliest man.—*Dr. Channing.*

talities to light. No man before disparded the veil intervening between the terrestrial and the celestial. No man before disclosed Heaven, and, what its Antipode of Place or State is, and must ever be,—and defined so justly the respective classes which must go to the one or the other. No man before went down to the depth of sorrow, that He might be able to sympathize to the uttermost, with every tried one. No one before was able to say, or, dared to declare: I AM THE RESURRECTION AND THE LIFE. HE THAT BELIEVETH IN ME, THOUGH HE WERE DEAD, YET SHALL HE LIVE! AND, WHOSOEVER LIVETH AND BELIEVETH IN ME, SHALL NEVER DIE.

Did this Divinely invested Nazarene satisfy these cries of humanity,—not those of the predetermined caviller and of the skeptic, who would not believe, though one should come to them from the dead; but of the honest-hearted, the broken-hearted, the penitent and the humble? Has He since, in these eighteen centuries,—of these millions who have lived,—dying with His name quivering on their lips,—now peopling the Heavens? Open, O Heaven! and let this redeemed multitude, whom no man can number, circling the Throne, with white robes and palms in their hands, and with voices like the voices of many waters, and as the voice of mighty thunders,—Open, O Heaven! and let these blood-washed ones speak:—If it be Poetry,—the glimpses of a celestialized Imagination; it is likewise the vision and the apocalypse of Celestial Truth.

Worthy art Thou, O Lord, to receive the glory and the honor and the power; for Thou didst create all

things, and through Thy Will they were and were created. *Rev. iv: 11.*

And this is the New Song they sing: Thou wast slain, and didst redeem us to God, by thy Blood, out of every tribe, and tongue, and people, and nation: and didst make us to our God, Kings and Priests.

Rev. v: 9, 10.

And again goes up the acclaim: Worthy is the Lamb—having been slain, to receive the Power, and the Riches, and the Wisdom, and the Strength, and the Honor, and the Glory, and the Blessing! *Rev. v: 12.*

And,—unsatiated, never weary in the gratulation, they return to cumulate at last upon His crowned Head, in reverse repetition, all the glories that can possibly be expressed through a human vernacular,—the language sinking under the burden:—

The Salvation to our God sitting on the Throne, and to the Lamb!

Amen! The Blessing, and the Glory, and the Wisdom, and the Thanksgiving, and the Honor, and the Power, and the Might, be to our God Forever and Ever! Amen. Rev. vii: 10-12.

ILLUSTRATIVE AND SUGGESTIVE.

In the person and work of Christ, the whole of Christianity is implicitly involved. There is the germ, there the commencement of its whole life, its whole activity, its whole history. Sweep away the perfection we see actualized in Him, and there is no point in the world's history on which we could fix our gaze as by any possibility becoming the starting-point of the higher life,—no other realization of Divine perfection in humanity,—no other example of the Word made flesh and dwelling with us. We need to have the highest conceptions of Divine justice and mercy, and the highest type of human resignation and duty, realized in an historical fact, such as we can ever gaze upon with wonder and delight; not till then do they become mighty to touch the deepest springs of our moral being, In Christ, accordingly, we have holiness, rectitude, love, mercy, reconciliation, sacrifice, and life from the dead, all embodied in an historical and concrete reality,—a reality to which the former dispensations looked forward, and to which the Christian consciousness of redeemed humanity has ever looked backward, as to the embodiment of its highest and purest ideal.—*Morell, Phil. of Religion.*

“The brightness of the Father's glory, and the precise image of His person,” can be reflected with perfect accuracy from no merely human mind ever created. God cannot manifest His attributes in a perfect manner through an imperfect medium. No human being ever possessed perfection in conscience, affections, and will; hence no being of our race could reveal truly the Divine attributes, even in kind. This being true, the creation of a perfect and special humanity was necessary in order to accomplish the manifestation of the Divine in the human. . . . Man needs a revelation to his heart, as well as to his intellect. Light

is not love, nor life, nor power, in a moral sense. Divine love cannot be revealed by precept alone; revelation of love must be a history of love-action, not a definition of what love is. Hence a fleshly manifestor, a living being, acting by the promptings of infinite love, could alone reveal the Divine to the human; the didactic utterance, even if the definition were perfect, could not communicate the Divine love to the human soul.

It is true, that, unless superhuman manifestations were made through the perfect human, we should only learn the true nature of man. But the moral powers of the human would be *perfect in kind*, and, then, if the Infinite were revealed in these, —if, in connection with the perfect human, there was revealed an indwelling divinity which, when occasion required, developed attributes perfect in kind up to *Infinity* in strength, then that mysterious union of the *Infinite* with the perfect *finite* would reveal *Divinity* and *perfect humanity* conjoined in the person of a “God with us.”—*Walker*.

The race has demanded a Deity with affections; heart and flesh cry out for a living God Who sympathizes with human kind, dwells among them, teaches, guides, consoles them, bears their burdens, shares their sufferings, heals their diseases, removes their infirmities, blesses them, serves them, forgives their sins, promises them felicity, opens the way for them to paradise; a God Who by His teaching confirms truth, by His conduct vindicates justice, by His example shows the intrinsic beauty and the priceless worth of virtue; a God Who represents, illustrates, glorifies the traits that belong to all men and women—simply as human beings without regard to condition or endowment; Who is not so much *a man as Man*.—*O. B. Frothingham, Religion of Humanity*.

Christ, the Son of God, is now exalted to universal empire. Angels are subjected to Him. Nature is subjected to Him. He is present by His knowledge and power with His church. He never forgets the race for which He died. He intercedes for them. He assists them. He watches over the interests of His religion. He will make it victorious. The time is coming when His influence, now silent, will be conspicuous, when the veil behind which He operates will be withdrawn. He is to come with hosts of

angels. He is to raise the dead, to judge the world, to fulfill the solemn threatenings, and to confer the everlasting blessings of His Gospel.—*Dr. Channing.*

By union with Christ,—a real spiritual union constituted by the spiritual act of faith,—we take His nature, and partake of His qualities. There is here no fictitious transfer of meritorious acts, but a real participation in the qualities of that new nature which is the center of the new creation, and in which is found a righteousness for all men. So, Christ is truly the Lord our Righteousness. God sees us righteous in Him, for we are sharers in that Nature which is perfectly righteous, and which shall actually develop in us righteous acts, in proportion as we enter more deeply into its life, and, thus, there is an imputation, which has its ground in reality, both of sin and righteousness,—an internal, not an external imputation.—*James Moorhouse.*

If men can feel themselves to possess an arm after the physical structure has been amputated, why may they not experience complete existence after the entire body shall have been removed by death? Some attribute the phenomenon to memory and nervous sensation; but the recollection of it is a very different thing from the sensation itself. . . . It is the sensation itself which is felt, and not the mere recollection of it. It is also true that certain nerves are organs of sensation, that they spring out of the brain, and are distributed with wonderful economy throughout the whole body; still, we should not forget that they are but organs of sensation; and then there will be some difficulty in seeing how organs can produce in man a sensation of their complete existence, when they have been partly cut away.

There must be an instrumental cause by which the mind carries its sensations into the physical structure; and this cause we hold to be the most external forms of the internal man acting upon the purest substances of the natural body; . . . hence the spiritual body is the human soul.

The natural body, while in a state of union with the spiritual body, may be compared to a sponge filled with generous wine. The fibres of the sponge which contain, and are distended by the wine, have, of themselves, no taste or smell; these are derived

from the fluid which is between them, and these, when the wine is squeezed out of them, become mere dead filaments. Such is the natural body, when the spiritual body is taken away.

The mind, however, is not to be confounded with the soul. Both life and mind are included in the idea of the soul's existence; still the soul, properly considered, consists in that spiritual human form, which has been created for the reception of life, and in which the faculties of mind inhere.—*E. D. Rendell.*

Resurrection is the entrance into embodied existence, after death, of the spirit, to which God has given the power of building for itself the spiritual body.

The energy of life is the body-building power, . . . according to natural laws of growth.

Within the mother's body, life forms a new body in the babe.

If life existing in a human germ here, is found building its own body, life, existing in a human spirit here or there, will be found no less able to build itself a body; . . . for aught we know, it begins to build the spiritual body here behind the screen of flesh and blood, just as plant-life, while forming the seed under the husk, begins to form, within the seed, the leaflets that are to unfold into the future plant.

The body-building power is an inalienable prerogative of life.

"The first resurrection" is not the getting of new bodies before others, but rising into life or well-being before others; . . . an inward process rather than an outward event.

"Ante-natal conditions."—The body-building power was interfered with or was deficient before birth; . . . one is deaf and dumb, a cripple, insane or idiotic.

The resurrection is not a far-off event of the future, but a continuous process now going on in the invisible world. But resurrection, the same as life, is a word which has a higher meaning and a lower, a full sense and a bare sense. . . . All *exist* hereafter, not all live; all are in being, not all in *well* being

Life is a vital power, derived originally from the divine source of all life; . . . builds up its own body by assimilating the matter which it finds appropriate.—*Dr. James M. Whiton, Gospel of the Resurrection.*

Any future existence of the soul rationally involves a future

of the body;—the Christian Scriptures nowhere speak of . . .
 . . . an incorporeal finite spirit.

The apostle would call two successive bodily developments the same body, if they were successively molded and animated by the same living force; if their types had always been resident in one vital principle.—*Fas. Moorhouse.*

For aught we know, the particles of the body in this dim spot of earth may be of the same nature as they shall be in the bright home of heaven.

Spectral analysis favors the idea, that to the remotest systems of the infinite depths of space, the constituent elements of all created bodies resemble one another; while it has also shown, that they are more or less the same as those of earth.—*Milligan.*

If vegetation was known only in theory, it would be more difficult to believe in the production of sixty or one hundred grains from one grain, than to credit a resurrection. The suspension of vitality for two or three thousand years, as in a seed taken from the hand of an Egyptian mummy, which, on being planted in the ground, produced fruit, is just as difficult to understand as the resurrection of the body.

In proportion as men grow towards spiritual maturity, it will come to be seen, that there is but one power in the greatest and in the least, in the resurrection of the dead and the shooting of a grain of wheat.

But the essence of spirit consists not in levity. . . . A cubic foot of oxygen is no more spiritual than a cubic foot of lead. Light and electricity are just as material as density and gravitation, and a body of a hundred-pound weight is just as likely a vehicle of spirit, and just as much entitled to be called a spiritual body as any imponderable substance.—*Hedge.*

Grain brings forth thirty, sixty, and one hundred fold. A wayside weed will multiply itself eight or ten thousand times in a single year, and it is said, that one thistle seed will produce twenty-five thousand seeds, every one equipped for travelling on the wings of the wind.—*Earnest Words.*

As the body lives by means of the indwelling soul, so the soul lives by means of the indwelling spirit. The soul of man, which gives life to the body, receives itself a higher life from the spirit.

By means of the soul, the body ceases to be a machine, only moved by external forces, but is filled and pervaded throughout with an activity of its own. And so, by means of the spirit, the soul ceases to be moved and swayed by the world without, by earthly passions and desires, but reacts freely from its own steadfast convictions and purposes, moves freely towards its own chosen aim.—*J. F. Clarke.*

The fluid in which the nervous waves occur is finer than the nervous filaments. What if it could be separated from its environment, and held up here? It could not be seen; it could not be touched. The hand might be passed through it; the eyes of men in their present state would detect no trace of it; but it would be there. . . . The self-evident axiom, that every change must have an adequate cause, requires us to hold, that there exists behind the nerves a non-atomic ethereal enswathement for the soul, which death dissolves out from all complex contact with mere flesh, and which death thus unfettering, without disenbodying, leaves free, before God, for all the development with which God can inspire it.—*Jos. Cooke.*

How now are we to conceive of the corporeity of Christ *after His resurrection*? We find the risen Savior, by His first and second revelation to the assembly of the apostles, at trouble to convince them that He is the same, . . . with respect to His corporeal nature, who was with them before His death on the Cross, *Luke xxiv: 39, 40; John xx: 20, 26, seq.*; and the proofs, which He makes use of for this purpose, are of such a character, that they absolutely include in them the earthly materiality of His body. Only under this supposition, could Christ require Thomas to place his hand into His side, in order to convince himself, by feeling His scars, of the truth of His resurrection, *John xx: 27*; and, under the same pre-supposition, is the partaking of food, *Luke xxiv: 42, 43*, of which our earthly body is alone capable. *I Cor. vi: 13*. And, are we perhaps to assume, that the glorified body, which, according to *I Cor. xv: 50*, we may not think of as consisting of flesh and blood, has, nevertheless, flesh and bones, just as the risen Lord expressly says of Himself? *Luke xxiv: 39*.

This freedom from death is, according to its true significance, the power of a progressing development, by which the realization

of the possibility of death, depending on the original constitution of the human body, becomes excluded, that the mortal might be swallowed up by life. It is a holy mystery of which we speak, a mystery which, even for our cognition, remains inscrutable; but it will be allowed us, if we are to hold fast the notion of development, to assume, that here everything is not attached to the one moment of that fortieth day, but that, from the Resurrection of Christ, such a development took place, which cancelled the possibility of death, *i. e.*, a development of the glorified corporeal nature, the budded condition of which, expanded in His ascension to the perfect bloom. This must be thought of as a process beginning from within and extending outward, in which the Spirit progressively penetrates through its body, and conforms it to itself, so that it really becomes what according to its nature it is, namely, pure, perfectly transparent phenomenon of the Spirit,—*soma pneumatikon*.

Although the Resurrection must here be held fast as a decided turning point, which completes itself in the Ascension, we are nevertheless, thereby, not justified in confining that deeply mysterious process within these limits, as if it could not have been already prepared by moments in the life of Christ prior to His crucifixion,—of course without being prejudicial to the full earthly reality of His body. There is an event in the Gospel history, which indicates the same in the most definite manner,—the glorification of Christ upon the Galilean mount, shortly before His suffering,—a revelation of the still concealed glory of His body, to His most bosom disciples. This is, in any case, a glory, which no one in his earthly life shares with Christ, because only just in the sinless man can that development in its commencement and progress take place. On the contrary, in all other men, this development to a glorified existence is prevented by sin, and thus the possibility of death, in consequence of sin, becomes a necessity of this existence.—*Julius Muller, Christian Doctrine of Sin.*

The laws of which we have experience are themselves in an ascending scale. First, come the laws which regulate unorganized matter; next, the laws of vegetation; then, by an enormous leap, the laws of animal life, with its voluntary motion, desire, expectation, fear; and, above these again, the laws of moral being which regulate a totally different order of creatures. Now, suppose an intelligent being, whose experience was limited to one or more lower classes in the ascending scale of laws,—he would be totally incapable of conceiving the action of the higher classes. A thinking piece of granite would be totally incapable of conceiving the action of chemical laws, which produce explosions, contacts, repulsions. A thinking mineral would be totally incapable of conceiving the laws of vegetable growth; a thinking vegetable could not form an idea of the laws of animal life; a thinking animal could not form the idea of moral and intellectual truth. . . . When in the ascending series he arrives at man, we ask: Is there no higher sphere of law, as much above him, as he is above the lower natures in the scale? The analogy would lead us to expect, that there was, and supplies a presumption in favor of such a belief.—*J. B. Mozley, Miracles.*

There are no real mysteries in nature; what to-day is a miracle, may become a well-known phenomenon, subject to law, to-morrow, and assuredly will eventually be so, if inductive inquiry be steadily carried out. The supernatural continually recedes and disappears from our view, and the dominion of nature, order and intelligence daily advances. . . . Life is still *nature*; it is the very essence of *nature*; and all the miracles of nature connected with it are simply natural phenomena, just as much really subject to law as those best known.—*Baden Powell, Order of Nature.*

There is no such thing as what men commonly call the course of nature, or the power of nature. It is, truly and properly speaking, nothing else but the will of God, producing certain effects in a continued, regular, constant and uniform manner; which course or manner of acting, being in every movement perfectly arbitrary, is as easy to be altered at any time as to be preserved.—*Dr. Sam'l Clarke.*

CHAPTER V.

MIRACLES—CREDIBLE AND RATIONAL.

Men of Israel! hear these words. Jesus—the Nazarene, a man from God, approved unto you by powers, and wonders, and signs, which God did by Him in the midst of you,—as ye yourselves also know.—*Acts ii: 22.*

Such powers are wrought through His hands.—*Mark vi: 2.*

And greater works than these shall he do.—*John xiv: 12.*

If I had not done among them the works which none other did, they had not had sin; . . . the very works that I do witness of Me that the Father hath sent Me.—*John xv: 24; v: 36.*

Rejoice not that the spirits are subject unto you; but rather rejoice because your names are written in Heaven.—*Luke x: 20.*

He could not work there a single power, except that, placing His hands on a few sick, He healed them.—*Mark vi: 5.*

Jesus said unto him, If thou canst!—all things are possible to the believer.—*Mark ix: 23.*

This,—Jesus made the beginning of signs at Cana of Galilee, and manifested His glory.—*John ii: 11.*

I am strong in every respect through Him empowering me.—*Phil. iv: 13.*

If ye have faith as a mustard seed, . . . nothing shall be impossible unto you.—*Matt. xvii: 20.*

The mighty,—the external works of Jesus, were representatively grouped in the message He requested John's messengers to bear to their teacher, as adequate

response to his inquiry, Art Thou the Coming One, or must we look for another? . . . Go, tell John what ye see and hear, that the Blind see and the Lame walk; the Lepers are cleansed and the Deaf hear; the Dead are raised, and the Poor are evangelized. *Matt. xi:4, 5; Luke vii:22.* The men were amazed,—exclaiming, What kind of a man is this, that even the winds and the sea obey Him! *Matt. viii:27.* The multitude seeing, (the cure of the paralytic) were amazed, and glorified God,—giving such authority to men. *Matt. ix:8.* And the disciples, seeing, were amazed,—exclaiming, How soon is the Fig Tree withered! *Matt. xxi:20.* And they were exceedingly astonished, exclaiming, He hath well done all things. He makes the deaf to hear and the dumb to speak! *Mark vii:37.*

Such are some of the specifications, incidents, and comments of the sacred writers in their mention of the works, powers, wonders, signs, etc., wrought by Jesus,—*ἔργα, δυνάμεις, τέρατα, σημεῖα*,—such definitives having been employed by the witnesses or narrators thereof, as they had been impressed, or as His deeds were specially indicative to them. Jesus almost invariably referred to them by the use of the first, simply as *works*. The Jews chose to designate them chiefly as *signs*. Such they sought for from Jesus as seals, certifications of His Divine commission.¹ For the summary characterization of these, as well as those wrought under the Old Testament Dispensation, a single Anglicised word, *miracles*, has been employed.

1. *Matt. xii:38, 39; Mark viii:11, 12; Luke xi:16, 29, 30; John ii:18; vi:30.*

What are miracles,—their distinguishing characteristics? What was the special intent of their performance, beside the personal cure wrought, and the solace afforded to afflicted friends? Is it possible to satisfactorily define them?

Miracles are characterized as supernatural. If they are thus classified—as being supposed to be of direct spiritual origin,—to distinguish them from ordinary sequences in material history—styled natural events; such distinction is convenient. But, with reference to human apprehension of them, they might be, it is believed, more accurately referred to, as preter-rational,—something exceptional, or additional to ordinary sequence, baffling the analysis of human reason in its present stage of enlightenment, but of possible apprehension when more is known of God's ways;—not contrary to its primary dictates, *præter* rationem, not *contra* rationem.¹ Many ordinary processes in Nature, if not the most of them, not reckoned miraculous, are, as well, beside and beyond the present

1. Nothing that occurs can be strictly called "supernatural." Jesus . . . describes His works, not as violations of the laws of nature, but as "works which none other man did."—*Whately*.

Miracles are as much a part of the Divine will, and were as much foreseen by Divine Omniscience, as any of those occurrences which are usually regarded as constituting the order of nature.—*Dr. Carpenter*.

Suspensions of the laws of nature are unphilosophical.

Those who have felt the greatest difficulty in admitting physical miracles, have no hesitation in accepting the assertion of any amount of purely moral and spiritual influence, even to the extent of those exalted conditions of soul, in which the favored and gifted disciple was enlightened by immediate disclosures of Divine truth, or endowed with internal energies and spiritual powers,

analysis,—the present apprehension of a human reason. And what was once beside and beyond the apprehension of a human reason, is not so now; and what now is beside and beyond it, will not be so hereafter. “To that Dutch king of Siam, an icicle had been a miracle; whoso had carried with him an air-pump and phial of vitriolic ether might have wrought a miracle.”¹ The potency of steam, the appliances of electricity or magnetism,—in the production of stationary light, or of the human voice through the wire, would have been deemed miracles by the patriarchs, or

beyond the attainment or conception of the ordinary human faculties. And Theistic reasoners have held it more consonant with the Divine perfections—to influence mind, than to disarrange matter.

It is, at least, as great an act of power to cause the sun or a planet to move at all, as to cause it to stand still at any one time;

. . . to restore the dead to life—is in itself plainly altogether as easy, as to dispose matter at first into such order, as to form a human body in that, which we commonly call a natural way. . . .
 . . . Nothing is miraculous, . . . if we have respect to the power of God; or, if we regard our own power and understanding, then almost everything, as well as what we call natural, as what we call supernatural, is in that sense miraculous, and it is only usualness or unusualness that makes the distinction.

All those things, which, we commonly say, are the effects of the natural powers of matter and laws of motion, of gravitation, attraction, and the like; are, indeed, the effects of God's acting upon matter continually, and every moment, either immediately by Himself, or mediately by some created intelligent beings.—
Baden Powell.

How know we that the works of power and love, alleged to have been wrought by Christ, will not, in an age of higher spiritual philosophy, assume their place in the order of nature, as

Christian disciples of the earliest or still later periods--unprepared for their sudden apprehension. The Spirit will continue to guide the verifying faculty--thus quickened and enlightened, into the apprehension of many truths not yet discerned.

The origin and the initiation of life, vegetable or animal, material or spiritual, are as miraculous as other events thus classified. No one, as yet, has seen life, vegetable or animal, material or spiritual, evolved from a protoplasm, or a "luminous cloud." Such origin, such evolution from one to the other, cannot be confidently affirmed, because not witnessed or demonstrated. In the conflict between the declarations of these eminent scientists, under the inspiration of mere genius, and the declarations of those who spoke and

precisely should have been anticipated, *a priori*, in connection with theophany,—as the very works which could not but have proceeded from the divine attributes incarnated in a human form,—as bound to the personality of Jesus by the same constant laws of cause and effect which make our daily deeds and words proceed naturally from our limbs, muscles, active powers, and mental habits.—*Peabody*.

Miracles may be exceptions to what are called the laws of nature, as at present understood by the best student; but as witnessed by a seraph, they may have been but the effects of laws more in number than we know of, and some of which acted marvellously, by being in connection with a mind as peculiarly organized as a prophet's is, at a moment of faith in the Head of the universe, as Almighty and Good.—*Mountford*.

Miracles, while they are exceptions to the laws of one system, may coincide with those of another.—*J. H. Newman*.

If the progress of discovery is as rapid during the next four hundred years, as it has been during the last period of the same extent, men will be able to do many things which would now appear supernatural.—*Reign of Law*.

wrote as they were moved by the Holy Spirit, preference must be given to the dicta of the latter. The author of the Epistle to the Hebrews declares, that the worlds, or the *eons* were established by the Word of God, so that the Seen was not wrought out of the Apparent, *Heb. xi: 3*; and Peter, with reference to scoffers who will come with mockery in the last days, inquiring,—Where is the promise of His coming? Since the Fathers fell asleep, all things continue,—as from the beginning of the Creation:—For they willfully forget, that, by the Word of God, Heavens were of old, and earth existed out of water and through water;—through which, the world then was deluged. But, by the same Word, the present Heavens and Earth are kept in store, reserved for fire in the day of judgment, and perdition of ungodly men. *II Pet. iii: 5, 7*. In Genesis, it is declared, that every thing, animate or inanimate, was created by the Fiat of the Almighty; that, by His Will or Word, man came into being, in His image, and after His likeness. *Gen. i*. The use of means,—a longer or shorter series of antecedents and consequents prior to the culmination or the flower of the creative acts, is not precluded. The historic statement includes the entire process from intent and command, until the culminating realization. Just as ordinary historians declared, that this human personage or that built this or that structure. In the Will or Word of God, is the primal origin of all the created, and their continued existence; but that fact does not preclude, on His part, the use of intervening factors, from conception, through development, to completed result, as He, ordinarily, has employed them. Matter

and mind are not identical; nor, has it been demonstrated satisfactorily, that they had a common material origin. Matter is impersonal. Mind is, and cannot otherwise be than personal. It is inconceivable otherwise. None of the obvious properties of the first are discernible in the last.

Miracles, so classified and designated, as indeed are ordinary events, are the acts mediate or immediate of Divine personality, — the Divine Will. They may be beyond the present analysis, solution or apprehension of the human reason. That reason must find some way to be reconciled to facts. Facts are established by testimony, and when thus properly attested, that reason cannot, consistently with original trust, refuse to give them credence. Nature, in its universal sense, includes the entire creation, animate and inanimate, — Spirit as well as Matter, — that which to man is external, — the course, as well as the constitution of the Material and Imaterial.¹ Miracles, then, cannot properly be said to be beside and beyond Nature, or contrary to that which includes them. While it may be correctly said, that much of the divine skill, and more of the divine intents involved in their creation, may be beside and beyond the ability of the unaided human reason with its present light, to resolve and interpret; it does not follow, that much in them,

1. God works by many laws which He has not communicated to the human intellect, but which, if they should be communicated, would be found as natural as the rest. — *Spinoza (Gillett)*.

We are perpetually reminded, that the laws of the spiritual world are in the highest sense laws of nature, whose obligation, operation, and effect are all in the constitution and course of things. — *Reign of Law, Duke of Argyll*.

which is now incomprehended by that reason, may not be apprehended by it hereafter, perhaps in the next generation, and so onward and away beyond in the after and interminable life.

Who can limit the knowledge of God, and of all His ways, which may be attained by human reason? And, it cannot ever be correctly asserted, that miracles are contrary to the primary dictates of that reason. Nature,—whatever and how much is included or excluded in the word, and miracles, whether the term refers to the act performed on personality or impersonality,—mind or matter, persons or things, or the effect created in the minds of external witnesses, have one common originator. It cannot be, that His works will be antagonistic to each other.

What, then, is a miracle? It is difficult to define it in terms which will be etymologically and adequately inclusive, in consequence of the limited apprehension of the character and scope of the deed or action to be defined, and that will properly differentiate it from ordinary events, some of which in the past have been classified as miraculous, because they were not then reconcilable as now with ordinary sequences in the Universe. Dr. Bushnell thus defines a miracle, and distinguishes between the Natural and the Supernatural. The distinction is clear as between the world of matter and of mind,—sequence in the one, and sequence in the other; yet, not entirely satisfactory. According to the definition and distinction, both the Divine and human wills are Supernatural. In the higher sense, God alone can be said to be the Supernatural. “A miracle is a Supernatural act, that is—

which operates on the chain of cause and effect in Nature, from without the chain, in the sphere of the senses;—some event which moves our wonder and evinces the presence of a more than human power.”

“God has, in effect, erected another and higher system, that of spiritual power and government, for which Nature exists; a system not under the law of cause and effect, but ruled and marshaled under other kinds of laws, and able continually to act upon, or vary the action of the processes of Nature.”

“Nature is that world of substance, whose laws are laws of cause and effect, and whose events transpire in orderly succession, under those laws; the Supernatural is that range of substance, if any such there be, that acts upon the chain of cause and effect in Nature from without the chain, producing, thus, results that, by mere Nature, could not come to pass.”

Poetically, yet most truthfully and accurately, it has been said, that “Nature is an effect whose cause is God.” Some Scientists not only intervene, or undertake to designate between this First Cause, and a subsequent or final effect, a limitless series of secondary causes and effects,—all underived and independent of God—the First Cause; but, to declare Nature automatic in first cause and effect, as well as in all succeeding;—that in Itself is Its autonomy. But this machine must first have had a Personal Creator, and a prime starter in action, must it not? According to the theory of such evolution, there is no need of, or place for an external Creator, Person, or Power,—as if a Power,—spiritual, of course, could be impersonal,

—other than a Person. Such a conception,—such an elimination of the Creator conflicts with consciousness, and, it may be added, is irrational. Confidence in the dicta of one's own personal consciousness, substantiated and reinforced by the declarations of Revelation, is preferred to theories or speculation, where no place is found for God.

It is evident, and to most minds irrefutable, that the Will of God—purely spiritual, for He is a Spirit, is, and must be the primary antecedent of all these intermediate factors,—that Divine Will pervading all development to the last result. A miracle, likewise, is an effect whose cause is God, only that Scientists and Philosophers before them have not designated,—or what is probable, have not been able to designate, intervening space and time not being adequate therefor, material secondaries between the Divine Fiat and Its execution, or ultimate embodiment; therefore, they have hooted at such “mighty works” as antecedently incredible,—contrary to their pre-judgments, their personal experience. As if there could not be actuality, or knowledge of such to one,—not personally experienced by every other one! They have never witnessed life evolving from a protoplasm, or “a luminous cloud.” Let them summon those who have. Let adequate testimony be given, and who will refuse to believe? These Scientists presume upon enormous credulity in Christian believers. The latter produce many witnesses to the miracles of Jesus and His Apostles,—more than five hundred, as the historian avers, who at one time saw Jesus in bodily form after His resurrection. Scientists have not produced one

who witnessed the evolution of life from a protoplasm or a luminous cloud, or demonstrated by irrefragable logic, that what was senseless, inert slime in one evolving process, had become vivid and vivific in the next.

Most would distinguish a miracle from any ordinary effect in Nature, as seemingly immediate from God; immediate, because the seeming is such to them in the absence of an adequately subtle, microscopic vision. Many events that seem to us Earthlies to be immediate from God, to the Heavenlies, doubtless, are but mediate, and the converse may be as equally true. As many points on a landscape seem to the distant observer—in close contiguity,—when neared, or seen through the field glass, are in fact far apart. Thus, stars, single to the unassisted eye, by the aid of the telescope, have been resolved into binary, and milky nebulae into myriads of stellar points. It is questionable, whether God, in the creation of mind or matter, ordinarily, if ever, wrought immediately any final effect beyond the primal, or, the issue of a Will,—a Fiat, or a Word, without the intervention of secondary factors, though continuing ever to be a President God through all. He could dispense with their intermediate use altogether, by speaking, that it be done,—by commanding, that it stand; but is it necessary to believe;—is it in conflict with Biblical affirmation, that He ordinarily, or ever, chooses to do so? May not such representation of immediateness in creation by the Divine Fiat, be for the easier, and the better apprehension by man of Divine Personality,—especially in the infancy of his history, with undeveloped

faculties,—in accommodation to his necessarily anthropomorphic idea of Godhead,—in the issue of will analogous to the exercise of his own;—in order to bring the connection between the Creation and the Creator,—the closest possible, to his full recognition and realization? Such representation, also, was adapted to compression in statement—to which the sacred historians were compelled. They were not technical Scientists or Philosophers,—if they had been able, or it devolved upon them, to undertake to designate, in detail, secondary factors in the process of creation.

When Jesus healed, did He not ordinarily employ intermediate instrumentalities? When He summoned the widow's son to sit up on the bier, and Lazarus to come forth out of his stony prison-house, did He not speak *words*,—consequent to His primal conception and determination? and did He not, as He was wont on such occasions, antecedently pray to His Father,—latently or orally? Was it necessary to speak at all, and, only to *will* in the silences of His Supreme Being? and, have we reason to doubt, that myriads of secondary causes, with the celerity of lightning, succeed, when life,—to the dead,—in their cerements,—on the bier, or in the tomb, returns? The chilled and putrid blood must again be reanimate with life and heat; the lungs must inhale and exhale; hosts of lacteals and lymphatics must be active; all parts of the physical system must be roused to activity by some nutriment supplied; the eyes must ope; the tongue be loosed; the ear unsealed; and the limbs resume their motion. The physiologist might enumerate a host of intermediate agencies set at work, before the return of life

could be said to be consummated. Ah! all these successively might ensue, and the factor of physical, psychical life be wanting, as is evidenced after the application of a galvanic battery to strangled criminals. "Loose him, and let him go." Why was not the miracle consummated in the sepulchre, without the external and visible sloughing off, or loosing of the intricate folds of his winding sheet? The napkin, even, which girded the head of our Lord, was carefully folded and placed by itself; the linen wraps of the body laid by themselves. He spoke, and It was. He commanded, and It stood. *Ps. 33:9.*

What difference is there between the instantaneous creation of the Universe by the Fiat, and through the intervention of a word, or a voiceless, wordless Will, —expressed only in the manifest result, —and, that culminated through the interposition, and at the termination of myriads of secondary causes? Speakers and writers describe such and such a battle won by a great commander. Did he win it otherwise than through will-power, wielded through the instrumentality of successive subordinates, extending to each and every private soldier? He may have remained quiet and imperturbable at his headquarters, —not discharged a musket, or wielded a sword, or been active otherwise than in exercise of will.

Is the Creator minified by such representation? Does the use of intervening factors subtract at all from the ability of the Almighty? Doubtless, all persons and things were thus made. Let, then, recent evolutionists revel in their delight at their supposed discovery of the origin,—"the promise and the po-

tency of life" in the protoplasm, or "the luminous cloud." Why do they stay their scrutiny there? What is beyond this,—their last analysis? They do not pretend to declare, or to denominate. What, but *Will?* THE WILL OF GOD? GOD HIMSELF?

As to the special office or design of the acts—styled miracles, in the ministry of Jesus and of His Apostles, or, at earlier periods,—aside from the deliverance or the cure wrought, the service rendered, and the solace afforded to the afflicted,—the impression made on external witnesses,—their sign, seal or attestation;—the probable reason for their alleged cessation with the death of Jesus and of His apostles,—though, it is evident, that they have not ceased to be wrought in the requisite exigencies;¹—and, as to the famous argument of Hume,² re-presented by his skeptical successors,—that they are delusions and "antecedently incredible," since they are contrary to experience, *i. e.*, to their experience, for that is all they can positively and lawfully affirm, and, to that of others, who, likewise, so avow,—the testimony of which last, the first

1. Drs. J. H. Newman and Bushnell have historically illustrated the belief.

2. Hume's argument is fairly embodied in the following:

The veracity of testimony is a common experience, but not an universal one; testimony is often dishonest, insufficient, or inaccurate; especially when influenced by religious zeal, the general passion for the marvellous, or by other motives. But the experience of Nature's uniformity is constant and universal; so considered, no evidence from testimony can overthrow it; the weaker evidence yields to the stronger; it must always be less likely that a miracle occurred than that the testimony is mistaken. In short, experience, matured by scientific education, rises above the sphere

accept, though they will not that of others who positively affirm that they did witness such events,—it is not proposed to discuss in this connection, further than to remark: The ability of the Almighty to work the mightiest deeds, or to depute others,—terrestrial or celestial, to do them, cannot be questioned. All things are and must be possible to Him. He can beat down a mountain,—a huge material or spiritual obstacle, through a man,—a “worm” though he be in phys-

of testimony, as claiming a right to control it; and, though not warranting a denial of the abstract possibility of miracles, it certainly justifies the assertion, that all accounts of miracles must be suspicious and untrustworthy.—*R. W. Mackay, The Tübingen School of Theology.*

The essence of the question turns on the consideration of the general grounds of antecedent credibility, on which the opinion or belief in the miraculous nature of an event really rests; . . . the antecedent credibility is the substantial principle really involved in the celebrated argument of Hume. . . . The real question does not relate to the evidence of the senses, but of reason; not to experience in the limited sense of the word, but to the general ground of our convictions, the whole basis of the inductive philosophy; . . . the order of the natural world, and the chain of physical causation. . . . Hume lost sight of the distinction between the evidence for those grand conclusions in nature, and that which we have in regard to events connected with human affairs.

It is not the fallibility of human testimony, but the infallibility of natural order, which is now the ground of argument, and modern science cannot conceive religious truth confirmed by a violation of physical truth; miracles are to be regarded as parts of some more comprehensive system. . . . “These laws are unknown laws, but no more unknown than the laws of many natural events.”—(*Butler.*)

Dean Lyell remarks: “The proposition itself, which Hume endeavors to establish, but most certainly does not, is, I imagine,

ical, mental, or spiritual power, as in fact man is,—in the Almighty estimate. *Isa. xli: 15.* He can speak or silently resolve, and, IT WILL BE DONE. All natural processes, silent, orderly, and comparatively slow though they be in their progression; the noiseless (to

an indubitable truth. Assuredly, the credibility of a miracle cannot be established on human testimony. Not, however, for the reasons assigned by Hume, because human testimony is fallible, but because human testimony is not the proper proof," . . . since there is a distinction between an extraordinary fact, which is a proper matter for human testimony, and the belief in its being caused by Divine interposition, which is a matter of opinion, and consequently not susceptible of support by testimony, but dependent on quite other considerations.—*Prof. Baden Powell.*

The fallacy of Hume's argument rests on the false assumption, that confidence in human testimony is founded on experience; whereas it is founded on a law of our nature. We cannot help confiding in good men.—*Dr. Chas. Hodge.*

Infants of little or no experience rely on testimony with even more confidence than adults.—*Milligan.*

A miraculous event is not, as such, necessarily opposed to any fundamental law of science; it is, at most, a contradiction to the sum of human experience.—*T. W. Fowle.*

The historical evidential proof of miracles is greater than any that can be given us—to the life and actions of Julius Cæsar.—*Mystery of Miracles.*

It has been alleged by Hume and others, that a miracle is so improbable, so contrary to universal experience, that no amount of testimony can prove it. But geology shows plainly, that the course of nature is liable to changes and interruptions, and manifestations of creative power. Through the measureless ages before the appearance of man, the history of creation was the history of the miraculous. The impress of the Creator's fingers has been left upon the rocks of the pre-Adamite earth, and the leaves of the great stone book are as full of instances of miraculous power, and special interposition, as is the volume of Revelation.—*Jos. H. Wythe.*

the *human* ear) and apparently slow extraction of moisture from earth or atmosphere,—absorbed and distributed through myriads of ducts to the extremity of every twig and leaf; and the distillation in the vines for the vintage, are as miraculous as the instantaneous conversion of water into wine by Jesus. Doubtless there intervened between the command, the subsequent acts of attendants, and the final result of wine in the water-jars,—the essential ingredients of the fruit, though without the presence of the grape itself,—factors in the ordinary process of vinous production.¹ But their successive action must have been fleet as the lightning. The differentiation was only one of time, without the visible presence of grape. s In the resuscitation of Lazarus and others; What! do you consider it incredible that God doth raise the

1. He who each year prepares the wine in the grape, causing it to absorb and swell with the moisture of earth and heaven, to transmute this into nobler juices of its own, did now concentrate all these inner processes into a single moment, and accomplish in an instant what usually He takes many months to accomplish.—*Trench.*

Why should not He who made the world out of nothing make wine out of water, bring human speech from the mouth of an ass, and charm water out of a rock?—*Feuerbach.*

To me perhaps the rising of one from the dead were no violation of these laws, but a confirmation; were some far deeper law, now first penetrated into, and by Spiritual Force, even as the rest have all been, brought to bear on us with its Material Force.—*Carlyle.*

Once admit, that there is a Being who . . . has at least an infinite knowledge of “the laws of Nature,” and an infinite power of putting them to use,—then miracles lose every element of inconceivability. In respect to the greatest and highest of all,—that restoration of the breath of life, which is not more mysterious

dead? *Acts xxvi*: 8. "To suppose that a Being out of humanity (in His Divine nature) will be shut up within all the limitations of humanity, is incredible." "Being a miracle Himself, it would be the greatest of all miracles if He did not work miracles."¹ The differentiation between them and like events,—not evolved thus miraculously, may consist in the diminution of apparently intervening,—secondary causes, and in the lightning-like celerity of action. From the earliest periods in the known history of men, these,—then incomprehended wonders have been professedly wrought, though at wide intervals, as they were required, in Divine prescience. They have been expected and demanded by humanity in its childhood or its immaturity,—at critical hours, as proofs, that there was a president God on the throne of the Universe, not unconcerned, uninterested in human affairs, but profoundly concerned for its weal. The salvation of a mighty nation on the brink of perdition, as ours was in the late civil war, was a providential miracle, if men would consider. To most judgments, national

than its original gift,—there is no answer to the question which Paul asks, "Why should it be thought a thing incredible by you that God should raise the dead?"—*Reign of Law, Duke of Argyll.*

For each one body that i' the earth is sown,
 There's an uprising but of one for one;
 But for each grain that in the ground is thrown,
 Threescore or fourscore spring up thence for one;
 So that the wonder is not half so great
 Of ours, as is the rising of the wheat.

—*Herrick.*

disintegration was inevitable. Truest friends of Union believed it to be so, could not conceive that it would be otherwise on ethical presumption, and past precedents in history. Did ever two nations, sections of them, or individuals walk together who could not agree? To God, and not to any distinguished civilian or military hero,—not even to our heroic legions in that contest, must the glory be given for this stay or reversal of ordinary sequences.¹ Just as stupendous were the deliverances of the Hebrews in their perilous hours as a nation. Worldly Seers may not have discerned the intervention of the Hand of God. The Hebrew Seers did. Creation was and is miraculous. Life is. The succession of the seasons and their effects on the earth, the renewal of life to the tree, herbage, and flowers, the germination of seeds, are all such. Thus is every revelation of science, and every manipulation of principles in mechanical inventions. The Supernatural is in them as in the raising of the dead. A miracle is a wondrous, inexplicable act to him, who has been unable to adjust or to reconcile it with his discernment and appreciation of the ordinary operations of God in the External or Internal,—in Providence, which he superficially generalizes into statements,—styled “Laws,” and which he more mystically characterizes as “invariable forces.” “Laws of God

1. A special providence thus differs from a miracle in its evidence, not in its nature; it is an invisible miracle which is indirectly traceable by means of some remarkable concurrences in the events before us.—*Mozley*.

Of the narrative of Paul's shipwreck it may be said, that in it nature and miracle have met together, and science and religion have kissed each other.—*T. W. Fowle*.

exist only for us. Law is a Will of God for Himself. Each law, as we term it, of Nature, is only that which we have learned concerning this Will in that particular region of its activity.”¹ When by deeper insight, more extensive acquaintance with these phenomena, he is able to adjust seeming anomalies,—exceptions to what he has previously learned of the constitution and course of Nature, with the so-styled laws, as they have been generalized, they cease to be miracles,—inapprehended marvels to him. Doubtless to higher,—the highest intelligences, none of the stupendous deeds wrought by Jesus, by His prophetic predecessors, and apostolic successors, were miracles,—anomalous, disorderly, capricious, monstrous events,—phenomena, terrestrial or celestial, as we may regard them, but were acts, entirely in accord with what they knew of God and His way,—His orderly operations in the universe, revealed for the first time to man, as some hitherto unknown planetary or cometary traveler through space is revealed to the eye of the terrestrial observer. The transfiguration on the “high mount,” doubtless,

1. Trench.

Mechanical laws, which govern solid matter, are modified by the subtle influences of heat and electricity. These higher laws, again, are modified by vital action in all the forms of vegetable and animal life. All the lower forms of life upon the earth, as well as all material objects, are controlled in various degrees by the reason and will of man. At this point in the ascent, higher laws begin to appear, not of mechanical agency or physical sequence, but of moral government. Ideas force themselves upon our notice, of right and wrong, duty and disobedience, of sin and holiness, of reward and punishment. Beyond these, there emerges to the view of faith, when enlightened by the Word of God, and by its echoes and reflections in the purified conscience, the glorious

was no mystery incomprehensible to Moses and Elijah,—celestialized participants therein. They had ascended to degrees in celestial knowledge—far beyond those they had attained in the Flesh. To those eminent servants of God, this celestial transformation was natural on the occasion. To the disciples in the flesh observant, it was a celestial, “supernatural” scene.

God’s way is in the sea,—to men, ever a miracle,—a wonder,—most impressive token,—sign of His Omnipotence,—His inscrutable wisdom. To celestial hierarchies, such terrestrial way may not be miraculous, in the human sense, at all. We are but children in celestial knowledge, having mastered only the simplest rudiments of the terrestrial. We have never ascended into, grappled with the sublime problems of “*The Mecanique Celeste*,” and we foolishly, in our sciolism, because we cannot solve, apprehend these powers, wonders, signs, declare them irrational, improbable,

vision of a scheme of creative providence and redemption, which spans eternity in its range, begins from the foundation of the world, stretches forward into the ages to come, includes all events, small and great, within its own capacious bosom; and makes all the outward works of the Creator, from the stars of heaven to the cedar of Lebanon and the hyssop on the wall, subserve the mysterious counsels of Infinite Wisdom and Love.—*Birks*.

Man is a miracle to the beast, the beast is a miracle to the plant, the plant is a miracle to the stone; and you may take, if you please, the intervening grades as naturalization of the miracles.

The whole basis of things is miraculous; nature is one splendid miracle.

Nature borders everywhere on the Supernatural. The commonest things contain germs of the wonderful. Every moment of our life, every particle of our body, every vibration of our substance, enters the transcendental. Space extends into infinity.

therefore impossible, incredible, since they are contrary to our individual experiences, and those of the masses of mankind, though not to a multitude of witnesses who witnessed and have attested them.

If we cannot believe in any affirmation of others,—only what we have seen, realized, personally experienced, then our knowledge must be circumscribed, restricted, indeed. Then all alleged facts, outside of our personal cognition, cannot be recognized as verities.

Miracles,—events really or seemingly immediate from God, are not impossible or improbable,—the human situation considered, but altogether probable. That they have been wrought at all, and at various

tude, time has some alliance with eternity, the human spirit yearns for the Divine Spirit.

Our awaking from sleep, and those resurrections, not uncommon, from death-like torpor and apparent insensibility, are parables of the resurrection.

Christian faith, miracles, revelations, viewed apart from collateral realities and truths, seem inexplicable and incomprehensible; but observed as a whole, as explanatory of the world, as indicative of an account to render, as remedial of evil, as manifestations of future blessedness, they enlarge the arch of physical creation into a glorious, world-wide cathedral.—*Mystery of Miracles.*

Our notions of what is natural will be enlarged in proportion to our greater knowledge of the works of God, and the dispensations of His Providence.

What is natural as much requires and presupposes an intelligent mind to render it so,—that is, to effect it continually, or at stated times,—as what is supernatural or miraculous does to effect it for once.

The natural is, indeed, a continual miracle, but being prolonged hides its supernaturalism from the common observer.—*Analogy, Butler.*

times, is a question of testimony, as in regard to all other terrestrial events. The telescope, the microscope, the spectroscope, have resolved unnumbered seemingly miraculous wonders into intelligible and clearly apprehended visions, and at the same time, flashed to the sight, glimpses of myriads of the hitherto incompletely discerned, which visions might be regarded by a savage as miraculous,—as once the flaming of comets in the sky were rated, and, as portentous,—heralds of approaching calamities upon men, because their constituent elements, and the laws of their periodicity were not known. It is amazing, that a mind which could detect and depict such an operation in Nature as the following, did not resolve it,—through all the processes to the last analysis, into the Will and Act of a Personal Creator.

“The wonderful noonday silence of a tropical forest is, after all, dull only to the dullness of our hearing; and could our ears catch the murmur of these tiny maelstroms (currents of protoplasm) as they whirl in the innumerable myriads of living cells which constitute each tree, we should be stunned as with the roar of a great city.”¹ “In the world of Physics, we know that we are surrounded by movements which never make themselves sensible to us—pulsations which excite in our eyes no sense of light, and others which excite in our ears no sense of sound,—and all this for want of adjusted organs.”²

Stupendous and beneficent as were the mighty works of Jesus; and efficient as they were, not only for the temporal and eternal weal of those for whom

1. Huxley.

2. Duke of Argyll.

they were specially wrought; but for attestations of His Divine power (*John xi: 42*), instrumentalities also, doubtless, for certification to the Divine commission of disciples who wrought them,—a necessity for Christ's kingdom in its infancy, and for impression upon the childlike who would enter in; to be sources of strength, hope, joy and consolation to believers in all times (*Heb. ii: 4*), it is evident, that He did not rank them in essence, or as instrumentalities, so highly as did those who witnessed them; nor did Paul,—according to his enumeration. *I Cor. xii*. Faith, with the Master, was the crowning gift, grace, and power. *Matt. viii: 10, 26; ix: 22, 29; xiii: 58; xv: 28; xx: 30-34; Mark i: 40, 41; ii: 5; v: 34; vi: 5, 6; Luke v: 20; viii: 48; xviii: 42*. They were wrought always in mercy and love, for the afflicted,—often as the reward of faith,—sometimes when there was lack of it—most commonly in certification of Divine commission. They were instrumentalities, in the infancy of the kingdom, to impress many who would not otherwise be impressed.¹ “An

1. If a teacher claims to be the special organ of a Divine communication, revealing supernatural truths, he may be justly expected to authenticate his mission, in the only way in which it can be authenticated,—by the performance of supernatural acts. Miracles are, therefore, no more improbable than a revelation; for a revelation would be ineffectual without miracles; . . . miracles should be regarded as the most awful and impressive manifestations of Divine power. To make them habitual and commonplace, would be to degrade, if not to destroy their character, which would be still further abased if we admitted those which appear trivial and puerile. The miracles of the New Testament were always characterized by dignity and solemnity; they always conveyed some spiritual lesson, and conferred some actual benefit, besides attesting the character of the worker. The mediæval

evil and adulterous generation," said Jesus, "seeketh after a sign." He said to Thomas, who, astounded at the presence of the risen Savior, with His gaping side and pierced hands, had yielded his doubts, exclaiming ecstatically, "My Lord and my God!" "Thomas! because thou hast seen Me, thou hast believed; blessed

miracles, on the contrary, were frequently trivial, purposeless, and unimpressive; constantly verging on the grotesque, and not unfrequently passing the border.—*Rationalism in Europe, Lecky.*

The sacred writers under both dispensations appealed to these wonders as proofs that they were the messengers of God. In the New Testament, it is said, that God confirmed the testimony of His apostles by signs and wonders, and divers miracles, and gifts of the Holy Ghost. Our Lord was approved by miracles, signs, and wonders, which God did by Him. *Acts ii: 22.* Jesus constantly appealed to His miracles as a decisive proof of His divine mission. *John v: 20, 36; x: 25, 37, 38;* . Undoubtedly, the highest evidence of the truth is the truth itself; as the highest evidence of goodness is goodness itself. Christ is His own witness. . . . Miracles are designed to prove, not so much the truth of the doctrines taught, as the divine mission of the teacher. . . . When a man presents himself as a messenger of God, whether he is to be received as such or not, depends, first, on the doctrines which he teaches, and, secondly, upon the works which he performs.—*Dr. Chas. Hodge.*

What a miracle is designed to prove, and what alone it is, *per se*, competent to prove, is not the truth of the doctrine, but *the Divine commission of the teacher of that doctrine.*—*Wm. L. Alexander.*

A miracle does not prove the truth of a doctrine, or the Divine mission of him that brings it to pass. That which alone it claims for him, at the first, is a right to be listened to; it puts him in the alternative of being from heaven or from hell.—*Trench.*

It is indeed the miracles only that prove the doctrine; and not the doctrine that proves the miracles, but . . . it is always necessary to be first supposed, that the doctrine be such as is in its nature capable of being proved by miracles.—*Dr. Sam'l Clarke.*

are they that have not seen, and yet have believed,"—thus giving sanction to the reasonableness and wisdom of faith in human testimony, and invoking a blessing upon those who accept it. Thomas, at first,—as many since and in our day, would not accept testimony, as he did on all other subjects. Faith in Him, trust in His averments,—His pledges of eternal love, Jesus indicated to be more desirable on the part of His disciples, than ability to work miracles, and He ranked it higher as an element of spiritual power. Wicked men have been allowed, in inscrutable wisdom, and for inscrutable purposes, to work them, or their counterfeits. The ability to work them has not assured the goodness, purity, infallibility of the workers. Indeed, the children of Israel (*Deut. 13: 1-5*) are specially warned not to give heed to the wicked teaching of a prophet who undertook to enforce it by the performance of a real or apparently preter-rational act; and Jesus forewarned His disciples that false Christs and false prophets would appear,—do many wonderful works (powers) for attestation of their superhuman claim; and He solemnly declared, that, when such presented themselves before Him, at the Last Day, for recognition and approval as among His chosen ones: He would profess unto them, *I never knew you; depart from Me, ye that work iniquity. Matt. vii: 22: 23.*¹

1. What can a miracle taken by itself prove? Manifestly, nothing but power,—power sufficient to work it, power of which we can predicate nothing under our definition of miracles, except that it is superhuman.

As a good spirit might work a miracle by a wicked man, so a bad spirit might work a miracle through a good man; and, as no

Furthermore, the Great Teacher positively and impressively declared: Verily, verily, I say unto you, the believer in Me shall do the works which I do; and greater works than these shall he do; since I go unto the Father. And whatsoever ye shall ask in My name, that will I do, that the Father may be glorified in the Son. If ye shall ask anything in My name, I WILL DO IT. *John xiv: 12.*

Now, though God has not, in the later times, invested His servants with power to unseal blind eyes

man, merely because he is good, can have any special means of discriminating between the superhuman works of good and evil spirits, he would have to "try the spirits whether they be of God."

A superhuman authority needs to be substantiated by superhuman evidence; and what is superhuman is miraculous. It is not the truth of the doctrine, but the authority of the teacher that miracles are employed to prove; and the authority being established, the truth of the doctrine follows from it.

Christ admits that devils were sometimes cast out by the sons of His bitterest enemies. The inference is plain, that their power over the kingdom of Satan was, as well as His, derived direct from God. . . . The general tendency of Gospel testimony is to show that Christ regarded miracles as a two-edged sword, a weapon which might serve the cause of the Devil as well as the cause of God. . . . Antichrists, we learn from our Lord, shall show great signs and wonders, in so much that, if it were possible, they would deceive the very elect.

There is, no doubt, as Lecky maintains, a period in human history when we look for miracles with as certain an expectation of finding them, as for apples in Autumn. At such time, it will be seen, that earth, air, and water are instinct with spiritual life, and even the ordinary course of nature is supernatural.

If orthodox Christians believe in Jesus because of His miracles, I believe in Him in spite of His miracles.—(*Rousseau*) *Authority of Conscience, C. Morel.*

These prodigies are not Christianity; the substance is not in

and ~~dumb~~ ^{deaf} ears, and to reanimate the dead,—by a word or a gesture, or by a voiceless determination, as was the prerogative of Jesus, though He may impart, limitedly, in the required exigency, and upon requisition, as He did, after His departure, to some of the apostles, He permits them, in the language of Jesus Himself, to do greater works than these,—to wield spiritual power in the regeneration and sanctification of men. Power, original or delegated, to revivify dead bodies is indeed mighty; potency to quicken souls, dead in sin, into life, is mightier still.

Every believer is God's miracle.

The prayer of faith, it is believed, sometimes heals

them; they are only signs and tokens of the substance; . . . and the living power of Christianity is never to be tested by their frequency, or the impressiveness of their operations. There may evidently be too many of them, as well as too few. As soon as they begin to be taken for things principal, or for the real substance, they become idols and hindrances of faith.—*Dr. Bushnell.*

It is evident, that the Devil, unrestrained by God from the exercise of natural power, will be able, by reason of His invisibility, to work true and real miracles. No man can doubt but evil spirits, if they have any natural powers at all, have power to destroy men's bodies and lives, and to bring upon men innumerable calamities; which, yet, 'tis evident God restrains them from doing, by having set them laws and bounds which they cannot pass.—*Dr. Sam'l Clarke.*

True miracles are separated from Satanic miracles, and affirmed to be Divine workmanship, by their connection with a wonderful plan of salvation, marvellous doctrines, and holy precepts.

The character of the agent, and the design for which a supernatural event is brought about, determines whether it is truly a miracle, or whether it is one of the lying wonders of the Devil.—*Dr. Hodge.*

the sick; brings all the resources of Heaven and earth to achieve the mightiest enterprises, and what is best and more, to rescue souls from perdition. The Son of God significantly intimated, if He did not positively affirm, that physical achievements, regarded superhuman, are possible to him, the sphere of whose faith is not greater than the least of all seeds. The Alps have been tunnelled. They can be levelled and cast into the sea. Tunnelling seas is possible to those who have faith to undertake. It has been demonstrated. All such material achievements are "mighty works" of the human will. If two miles, why not thousands? Oceans, with vast continents intervening, have been brought near to each other through steam and electricity. The iron track has pushed across swollen rivers, through arid deserts, and tangled woods, over or through granite mountains to either shore. The earth is being reticulated with magnetic wires, over which,—through the air,—along rocky shores,—through slimy depths of oceans, men's thoughts and purposes, as well as God's voice in daily providences, are current in electric fire.¹ That potency is seized, concentrated, and wielded, at will, at any point of its circuit, for the illumination of the earth, with such

1. The details of the battle at Spitzkop between the Boers and the English, were put into a dispatch of about twenty-five hundred words at night, sent upon the army field wires, and reached the coast. Hence it traveled up the east coast of Africa, over three thousand miles, and tapped the East Indian wires in the Gulf of Aden; thence on the bottom of the Red Sea, another two or three thousand miles to the Mediterranean; thence on the bottom of the Mediterranean to Italy; thence through Italy, and over the Alps, and through France, and across the British Channel to London.

intensity, that that from the moon and stars pales in its presence. The slightest whisper of speech, or breath of melody is instantaneously conveyed from the expressing lips, to the listening ear at the other end of the circuit. Soon shall the Iron Horse be seen gliding through our streets, or across the Continent, without the puff of the Engine, or the hiss of Steam, under the regimen of this invisible Power, and even the clatter of the wheels be muffled. Such are wonders,—miracles, in a sense, of the human will, seizing upon and appropriating all formulated and recondite principles in the material or spiritual. God has delegated such ability to chosen men, thus to apply, to construct and to wield. These are all wonders,—miracles, at least, to the terrestrial. Such power was delegated to Jesus, relatively or absolutely assumed by Him, by vir-

Not stopping there, it goes to Valentia, on the west coast of Ireland, and speeds across the Atlantic to Newfoundland, thence to New York, and from New York across the continent to San Francisco, and on the following morning it is printed in every daily newspaper in the civilized world,—a thousand of them in this country. Is there anything more marvellous, than that one in Chicago can sit down to breakfast, and read the details of a battle that took place the day before in the southernmost parts of Africa, thirty degrees below the equator, and almost at the antipodes?—*Chicago Tribune*.

By his machines, man can dive and remain under water like a shark; can fly like a hawk in the air; can see atoms like a gnat; can see the system of the Universe like Uriel, the angel of the sun; can carry whatever loads a ton of coal can lift; can knock down cities with his fist of gunpowder; can recover the history of his race by the marks which the deluge, and every creature, civil or savage, or brute, has involuntarily dropped of its existence; and divine the future possibility of the planet and its inhabitants by his perception of laws of nature.—*Emerson*.

tue of His Deity in manifestation. Between it and that permitted to human will, there is a difference, of course,—in degree more than quality. That to men is finite. That through the Son of God must have been infinite.

All such are illustrations of power to manipulate and to wield invisible potencies in Nature, for material, and even spiritual ends.

But what are such manifestations to those wrought by the Spirit and the Grace of God, in the regeneration and edification of a soul,—in which redeemed and chosen men are permitted to be participants, even instruments, through whom God works? The regeneration of such an one as Saul of Tarsus,—dead in trespasses, was a greater miracle than the resuscitation of the dead body of Lazarus. One was the revivification of a material body, and its reunion with the departed spirit. The other was the regeneration, revolution, reconstruction, transformation of a vigorous and tremendously resolute soul,—intensely biased,—depraved, as it may be said, and swayed by the Prince of Evil. What did the Apostles achieve? Passing from the material into the spiritual sphere, what has God permitted His regenerate children, the disciples of His Son,—the “greater works than these,” to do? Let the Christian centuries proclaim. What did the Puritans of Old England? What is the voice from the dungeon, the stocks, the gibbet, and the stake? What are the results from modern missions in the last half century? What did a few men in their radical and persistent assaults upon slavery, for the deliverance of this nation? For the possibilities, the capa-

bilities, and the realities of faith, let men recur to the eleventh of Hebrews,—an epitome of sacred history, a registry of Titanic deeds, superhuman through Grace. Never was there such a roll-call of worthies. Never such a muster of heroic names. The air is resonant with celestial drum-beats,—rings and reverberates with trumpet-calls, is alive with heroic cries, as the Mighty Dead step forth in succession to the *Reveille!*—*Who through Faith subdued kingdoms, wrought righteousness, obtained promises, stopped the mouths of lions, quenched the power of fire, escaped the edge of the sword, from weakness were made strong, became mighty in war, routed hostile armies. Heb. xi: 33, 34.* And such are the deeds of Faith,—possible to be wrought by frail, but regenerate and sanctified men! Courage! Believer! Have Faith, if not larger than a mustard seed, and thou mayest be able to move mountains of material or spiritual obstacle, and they shall lift their defiant heads no more. *All things are possible to the Believer. Πάντα δυνατόν τῷ πιστεύοντι.*

ILLUSTRATIVE AND SUGGESTIVE.

MIRACLES EXCEPTIONAL—NOT ORDINARY.

There were only five or six miracles from the Creation to the Deluge,—a period of more than sixteen hundred years. From the Flood to the Descent into Egypt, a period of six, but, according to the Septuagint, of fourteen centuries, only three miraculous or quasi-miraculous events of a public character are chronicled. There were ten events in the life of Abraham, three or four in that of Isaac, and eight in that of Jacob,—most of them are simply dreams or visions.

From the Exodus and the Conquest were about forty-five years,—the season when the Law was given and Written Revelation first began. The signs and wonders were more abundant,—to attest the written law, which was to be the basis of all the later messages of God.

From the Conquest to Solomon was considerably more than four hundred years, the miracles or wonders were not more than twelve.

From Solomon to the Captivity, about forty of these wonders are recorded during this period of four hundred and thirty years, and two or three others in the history of Daniel.

In the last period, from the Return of the Jews from the Captivity until the Birth of Jesus,—more than five hundred years, no miracles are recorded. The whole number was rather more than one hundred for four thousand years, from the first Adam to the second.

The New Testament history is comprised in sixty-six years. It begins with miracles from the infancy of Jesus, and they are recorded in the last chapter of Acts. But, during twenty-eight

years of this period, or nearly one-half, no miracles are specified. We find, that the Bible itself teaches clearly, that miracles were a rare exception, and not the ordinary rule of Providence.

There was a wise parsimony in their distribution,—following a manifest law, no less than the planets of the solar system,—grouped mainly around two centers,—the Law of Moses and the Gospel of Christ.

Out of twenty-one epistles there are only seven in which the topic of miracles is directly introduced. In the other fourteen they are passed by in total silence; or, if there be allusion to them, it is so delicate and unobtrusive as to require the most careful search to find any trace of it. Out of one hundred and twenty-one chapters, there is only one which contains a formal and distinct statement of the existence and nature of miraculous gifts in the early churches; and, out of nearly three thousand verses, there are, besides that one chapter, only about twenty, scattered up and down, which contain distinct allusions to the same truth.
—*T. R. Birks.*

We have the highest possible authority, that of Scripture itself, to justify us in putting the question,—whether miracles can, of themselves, work a true conviction in the mind. There are spiritual truths which must derive their evidence from within, which, whoever rejects, neither must he believe though a man were to rise from the dead. And under the Mosaic law, a miracle in attestation of a false doctrine, subjected the miracle-worker to death. Is not a true, efficient conviction of a moral truth,—is not the creating of a new heart, which collects the energies of a man's whole being in the focus of the conscience, the one essential miracle, the same and of the same evidence to the ignorant and to the learned, which no superior skill can counterfeit, human or demoniacal,—is it not that implication of doctrine in the miracle, and of miracle in the doctrine, which is the bridge of communication between the sense and the soul;—that predisposing warmth which renders the understanding susceptible of the specific impressions from the history, and from all other outward seals of testimony? Is not this,—the one infallible criterion of miracles, by which a man can know whether they be of God? The abhorrence in which the most savage or barbarous tribes hold witchcraft, in which, how-

ever, their belief is so intense as even to control the springs of life,—is not this abhorrence of witchcraft under so full a conviction of its reality, a proof how little of divine, how little fitting to our nature, a miracle is, when insulated from spiritual truths, and disconnected from religion as its end?—*The Friend, Coleridge.*

The moral part of our Savior's doctrine would have appeared infallibly true, whether He had ever worked any miracles or not. The rest of His doctrine was what evidently tended to promote the honor of God, and the practice of righteousness amongst men. Therefore, that part, also, of His doctrine was possible, and very probable, to be true; but yet, it could not from thence be known to be certainly true, nor ought to have been received as a revelation from God, unless it had been proved by undeniable miracles, and the miracles He wrought did, indeed, undeniably prove it to be the doctrine of God.

Miracles can never render a foundation valid, which is in itself invalid; can never make a false inference true; can never make a prophecy fulfilled which is not fulfilled; can never mark out a Messiah, or Jesus for the Messiah, if both are not marked out in the Old Testament. But miracles can give a man a just and undeniable claim to be received as the promised Messiah, if the prophetic character of the Messiah be applicable to Him. And this it is by which Jesus was proved to be the Christ.—*Dr. Sam'l Clarke.*

Miracles themselves simply attest the presence and working of a superhuman power; they do not, without some farther test, prove that this power is that of the true and only God; . . . the test may be two-fold—the greatness of the message, or the moral features of the message viewed as a whole. . . . Both of them rest alike in the voice of reason and distinct examples in the word of God. The Divine Power must surpass the power of all spirits of evil. The Lord of Heaven and earth will merely suffer these spirits to work seeming wonders, so far as to illustrate more brightly His own supremacy and omnipotence.—*Birks.*

The direct object of miracles is not to prove a doctrine, but to attest the mission of a person, and only indirectly to bear upon the question of the truth or error of what he delivers.

Miracles are intended to prove directly, not a system of doctrine,

but certain facts. Jesus is the Christ, God Incarnate; that is not a mere doctrine.

Coincidence between the event, and the claim of the agent to be a messenger from God is a real miracle.—*Litton on Miracles*.

It is "more consistent with the attributes of Deity to look upon miracles, not as deviations from the laws assigned by the Almighty for the government of matter and mind, but as the exact fulfilment of much more extensive laws than those we suppose to exist."—*Babbage (quoted by Dr. Hodge)*.

Miracles, as physical events, must be referred to physical causes, possibly to *known* causes; but at all events, to some higher cause or law, if at present unknown.—*Baden Powell*.

If it be nothing incredible that we should act on the chain of cause and effect in nature, is it more incredible that God should thus act? . . . Nature, or the realm of things, is not the system of the universe; there is beside a realm of powers.

There is no incarnation, therefore, no miracle, no redemptive grace or experience, for God's system is nature, and it is incredible that the laws of nature should be interrupted; all of which is certainly true, if there be no higher, more inclusive system, under which it may take place systematically, as a result even of system itself.—*Dr. Bushnell*.

I am conscious of a certain natural resistance in my mind to events unlike the order of nature. But I resist many things which I know to be certain: infinity of space, infinity of time, eternity past, eternity future, the very idea of a God and another world.

. . . I may resist and believe at the same time; . . . resistance, therefore, is not disbelief. . . .

. . . Faith is reason, only acting under particular circumstances. . . . Our faith in the existence of a God and a future state is not founded upon reason as much so, as the belief in the commonest kind of facts. . . . Faith, then, is unverified reason.

The visible supernatural is the appropriate witness to the invisible supernatural. . . . A supernatural fact is the proper proof of a supernatural doctrine. "Order of nature" means the connection of that part of the order of nature of which we are ignor-

ant with that part of it which we know—the former being expected to be such, because the latter is.

. . . The elevation of a body in the air by the force of an arm is a counteraction, indeed, of the law of gravitation, but it is a counteraction of it by another law as natural as that of gravity.

. . . Our ignorance of the physical laws by which earthquakes and pestilences occur, is a precedent for our being ignorant of the general laws of wisdom by which miracles occur.

. . . In the theological sense of natural law, which includes the invisible laws of divine power, all the miracles of Scripture are instances of natural law.

If it was the will of God to give a revelation, there are plain and obvious reasons for asserting, that miracles are necessary as the guarantee and voucher for that revelation.

Each of these kinds of evidence, in their view, stood in need of the other; miracles to show who was the object of prophecy; prophecy to mark the divine character of the miracles; but neither of these was regarded as sufficient without the other.

Every miracle in Scripture is as natural an event in the universe as any chemical experiment in the physical world.

A religion founded on miracles, as compared with a religion founded upon the evidences of a God in nature, has a much superior motive power in the very fact of its supernatural origin.—*Mozley on Miracles.*

The highest significance of the miracles of the New Testament consists mainly in the fact, that they show more entirely the control of mind over matter, or the sovereignty of spiritual volition in natural things.—*Heart of Christ.*—*Sears.*

I believe the time may come, in which the race will have reached that stage of development in which it will be found, that there is power in the soul of a man to use natural laws in ways that are now misunderstood, and that we call miraculous.—*H. W. Beecher.*

Take away miracles, then all sacred doctrines, all promises, all hopes perish, for they are founded on miracles.

To assume that intelligence, and life, and motion, are essential properties of matter, is to make matter and nature a wonder great as God.—*Mystery of Miracles.*

There is nothing in Religion incompatible with the belief that all exercises of God's power, whether ordinary or extraordinary, are effected through the instrumentality of means—that is to say, by the instrumentality of natural laws brought out, as it were, and used for a divine purpose.—*Reign of Law.*

It is a legal maxim that “exceptions prove the rule;” and some day or other it will be commonly held, that by their nature and manner, miracles make more plain the very laws against which they would seem to except.

Perhaps, after all, miracles were in order always—in perfect order, in the order of the Universe; as, of course, they must have been.—*Miracles, etc.—Mountford.*

Having accepted the doctrine of the Incarnation itself—the crowning miracle—attendant miracles are not obstacles to belief.

The record of a miracle cannot have the convincing force of the miracle itself.—*Asa Gray.*

The idea that a miracle can authenticate a doctrine . . . implies that our understanding is competent to decide whether *an act* be divine, but not whether a *doctrine* be divine; that the power displayed in a prodigy may be sufficient to justify us in confidently assuming it to be from God, but that the beauty, the sublimity, the innate light of a doctrine or a precept cannot be sufficient to warrant us in pronouncing it to be from Him; that God can impress His stamp unmistakably on His physical, but not on His moral emanations; that His handwriting is legible on the sea, or the sky, or the flower, or on the insect, but not on the soul and intellect of man. . . .

The eye or the ear is a truer and quicker percipient of Deity than the Spirit which came forth from Him. God is more cognizable by the senses than by the soul; by the material philosopher than by the pure-hearted but unlearned worshiper!

All power is the gift of God—the power of rank, the power of wealth, as well as the power of working physical marvels—yet are these given to the good alone, or chiefly? Are these bestowed on those who employ them exclusively, or mainly, in the service of mercy and truth?—*The Creed of Christendom.—Gregg.*

Stupendous consequences have ensued from the relation of Jesus to the Scriptures. These consequences themselves are out

of the ordinary course of nature. They may well be termed miraculous. Had there been nothing miraculous in the Old Testament, the character of Jesus and the religion of the Christ would have been alike impossible. Had there been nothing miraculous in the person and character of Jesus, the New Testament, as a mere literary phenomenon, would have been impossible, and so would the existence of the Christian church. These things singly are evidences of the miraculous only short of demonstration; taken together they furnish the completest possible moral proof of what can only be regarded as a miracle. But having arrived so far, it is not hard to see, that what is miraculous as a whole may also be miraculous in its parts. What is in itself miraculous may be fraught with miracles. The resurrection of Lazarus at this distance of time cannot be investigated, and therefore cannot be proved; but who shall say that the resurrection of Lazarus was beyond the power of one who should Himself rise from the dead?

Taking the very widest possible margin, we may say, that within the first century and a half of our era this simple formula, *Jesus is the Christ*, had called into existence the whole of that literature, whatever its value, which is comprised in the New Testament.—*Rev. Stanley Leathes.—The Religion of the Christ.—Bampton Lectures.*

The Gospel miracles are acts of mercy, or acts of power. There are seventeen cases on record of His healing bodily disease; there are six cases of the cure of demoniacal possession; there are three cases of restoration to life. . . . The creation of the wine out of water; of feeding the five thousand; the stilling of the tempest; the walking on the sea; His rendering Himself invisible to a hostile multitude; His aweing by a glance the traders in the Temple, and the multitude who came to him; the malediction upon the fig tree—imply power.—*H. P. Liddon, D. D.—Some Elements of Religion.*

The New Testament . . . teaches us that the essential and original nature of faith lies, not in the acceptance of truths which are revealed, but in confidence in a person who is manifested. "He that cometh to Me," "He that believeth in Me," is the Lord's own account of the child of the new covenant who is the fit recip-

ient of advancing doctrines. Faith, as seen in the Gospels, results not, in the first place, from the miracles which justify and sustain it, but from the personal impression which appeals to the conscience and the spirit in man. The first disciples believed before a miracle had been shown. It was imputed as a fault;—"Except ye see signs and wonders ye will not believe;" and it was a condescension to inferior spiritual sensibilities when the simple word, "Believe Me" was changed to "Or else believe Me for the very work's sake." . . . The Lord Himself is His own evidence, and secures our confidence, love and adoration by what He *is*, more than by what He *does*.—*T. D. Bernard.—The Progress of Doctrine in the New Testament.*

Law fades out into miracle, and miracle runs up into law. . . . An assertion of "the reign of law" does not disturb us so long as we are conscious of the hourly miracles wrought by personality. . . . God, who is both a will and a force to the universe—a force in it, and a will over it.—*Theo. T. Munger.—The Freedom of Faith.*

Magnetism . . . suspends gravitation. . . . If the course of nature implies the whole order of events which God has ordained for the government of the world, it includes both His ordinary and extraordinary dispensations, and among them miracles may have their place, as a part of the universal plan.—*Bampton Lectures.—Jos. White.*

The theories of those who assail Christianity make larger demands upon the faith of such as embrace them than the Christian scheme itself, marvellous as it is in many points.

If miracles cannot take place, an inquiry into the historical evidences of Revealed Religion is vain; for Revelation is itself miraculous, and therefore, by the hypothesis, impossible.—*Geo. Rawlinson, M. A.—Hist. Ev. of the Truth of the Script. Record.*

The Holy Spirit, therefore, comes to complete Revelation. . . . It enables Christianity to accept the valuable results of Science, of Heathen religion and Heathen philosophy—all that God has taught in other ways to His children. It makes Christianity an advancing religion, always abreast with the age; only a little before it—its Leader and Guide.—*J. F. Clarke.*

The guidance of the Holy Spirit of God was promised, not to one age only, but to the church of all ages, even to the end of the world; but the lessons of century after century ought to have taught us, that guidance into all necessary Spiritual truth is a very different thing from critical infallibility.—*Farrar.*—*Early Days of Christianity.*

———The volume of the World
Is legible alone to those who use
The interlinear version of the Light;
Which is the Spirit's, and given within ourselves.

—*Festus.*

Voice of the Holy Spirit, making known
Man to himself, a witness swift and sure,
Warning, approving, true, and wise, and pure,
Counsel and guide that misleadeth none!
By Thee the mystery of life is read;
The picture-writing of the world's gray seers,
The myths and parables of the primal years,
Whose letter kills, by Thee interpreted,
Take healthful meanings fitted to our needs,
And in the soul's vernacular express
The common law of simple righteousness.
Hatred of cant, and doubt of human creeds
May well be felt; the unpardonable sin
Is to deny the Word of God within!

—*Whittier.*

God is not dumb, that He should speak no more;
If thou hast wanderings in the Wilderness
And find'st not Sinai, 'tis thy soul is poor.

Slowly the Bible of the race is writ,
And not on paper leaves, nor leaves of stone;
Each age, each kindred, adds a verse to it—
Texts of despair or hope, of joy or moan.

—*James R. Lowell.*

CHAPTER VI.

REVELATION THROUGH THE SPIRIT.

The Spirit is the Quickener.—*John vi: 63.*

When He the Spirit of the Truth hath come, He will guide you into all the Truth . . . and He will reveal to you coming events.—*John xvi: 13.*

The Spirit also helpeth us in our infirmities, for we know not how to pray as we ought; but the Spirit Himself intercedeth for us with unutterable aspirations.—*Romans viii: 26.*

But God hath revealed to us through His Spirit, for the Spirit searcheth all things, even the deep things of God.—*I Cor. ii: 10.*

The manifestation of the Spirit is given to each one for usefulness. For to one is given, through the Spirit, the Word of Wisdom; to another, the Word of Knowledge; to another, Faith; to another, the Gift of Healing; to another, Miraculous Power; to another, the Prophetic Gift; to another, Discernment of Spirits; to another, various Tongues; to another, the Interpretation of Tongues: the one and the same Spirit wields all these same Gifts, distributing to each one his own, as He wills.—*I Cor. xii: 7-11.*

The Spirit is the Witness, since the Spirit is the Truth.—*I John v: 6.*

. . . Born of the Spirit. Walk in the Spirit. Be filled with the Spirit.—*John iii: 8, Gal. v: 16, Eph. v: 18.*

. . . Our Gospel came not unto you in Word only, but also in Power, and the Holy Spirit, and in full assurance.—*I Thes. i: 5.*

He having an ear, let him hear what the Spirit saith to the churches.—*Rev. ii: 7.*

Our sufficiency is from God, who also made us sufficient as ministers of a new covenant, not of Letter, but of Spirit, for the Letter kills, but the Spirit quickens. *Τὸ γὰρ γράμμα ἀποκτείνει, τὸ δὲ πνεῦμα ζωοποιεῖ*,—*II Cor. iii: 5-6.*

“When the pages of the Bible are opened, they present, not the exposition of a revelation completed, but the records of a revelation in progress. Its parts and features are seen, not as arranged after their development, but as arranging themselves in the course of their development, and growing through stages which can be marked, and by accretions which can be measured.

The revealed Truth was one, but the conditions of the human mind are infinitely various, and hence an endless variety in the development themselves.

Every age, every church, every sect, every controversy, in some way or other, contributes something to the working out, the testing, or the illustrating of some part of the revelation of God.

The developments of doctrine thus originated were the joint product of the revealed Truth, and the condition of the mind which received it.

The teaching of the Lord in the Gospels includes the substance of all Christian doctrine, but does not bear the character of finality.

The history of the apprehension of Christian Truth by man, which commences within the New Testament, is continued in the history of the church to the end of time; and still, while it is continued, it is in some sort a history of progress, and one in which the Spirit of God mingles, and which the Providence of God moulds. The Truth is not only preserved, but in some sense advanced, the definitions of it becoming

more exact, the construction of it more systematic, and the deductions from it more numerous.

The Apostolic period is not only a part of the history of the apprehension of the Truth by man; it is also a part of the history of the communication of Truth by God.

In the Epistles we have the Gospel as it existed in the mind of Peter, and of Paul, of James and of John. It is thus presented to us in combination with the processes of human thought, and the variations of human feelings, in association with peculiarities of individual character, and in the course of its more perfect elaboration through the exigencies of events and controversies.¹

Christian doctrine does not ground itself on speculation. It begins from the region and the testimony of the senses. Its materials are facts, and it is itself the interpretation and application of them. It is, therefore, reasonable that the facts should be completed, before they are clearly interpreted and fully applied. Jesus must have died and risen again before

1. We are getting to speak less of the inspired *book*, and more of the inspired *man* who wrote it; the quality or force of inspiration lying not so much in the form, or even matter of the thing written, as in the writer himself—his relation to his age, the clearness of his thought, the pitch of his emotions, the purity of his spirit, the integrity of his purpose.

The writers of the Scriptures were not automatic organs of the Spirit. They were "moved," indeed, but not carried outside of themselves nor separated from their own ways and conceptions. . . . Before there is an inspired writing there is an inspired man, through whom only its meaning can be reached.—*Theo. T. Munger.—Freedom of Faith.*

the doctrine concerning His death and resurrection can be brought to light. Not till the Son of Man is glorified, can we expect to arrive at a stage of doctrine which shall give all the meaning and the virtue of facts, which, till then, were not completed.

It would be easy to show, that every doctrine expanded in the Epistles roots itself in some pregnant saying in the Gospels, and that the first intimation of every truth, revealed to the Apostles by the Spirit, came first from the lips of the Son of Man.

As all the great doctrinal features of the Epistles are found in germ in separate sayings of the Lord, so, also, the main outlines of the Apocalypse are given us in Parables and sayings which trace the future history of His kingdom.

In passing through the Synoptic Gospels we meet with few express and definite assertions of the real nature and effects of the mediatorial work of Christ.

The motives which flow from redemption cannot be assumed as recognized, because Jesus has not yet died; while the life in the Spirit, and the power of the Resurrection, and the citizenship in Heaven, cannot be realized, because Jesus has not yet revived, risen and ascended.

The forgiveness of sins and the success of prayer are intimately associated with the personal agency of our Redeemer—the one with His atoning sacrifice, the other with His priestly mediation. But it is certain, that in His own teaching on earth they are not so treated. *Luke vi: 37; xviii: 13; vii: 47. Matth. ix: 6; xviii: 32; xxviii: 28.*

There is no mention of any intercessor, no typical

hint of sacrifice or other atonement, no condition anywhere supposed, but what is included in—*I forgave thee all that debt, because thou desiredst me.* *Matth. xviii: 32.*¹—or in the presence of tenderness of heart and the absence of an unforgiving spirit towards others. *Luke vi: 37; xviii: 13; xv: 11–32.* Yet at other times there fall from the Lord's own lips, some few words at least, which reveal Himself as the channel, and His blood as the purchase of the forgiveness which He preaches so freely. *Matth. ix: 6; xvi: 28.*

The burden of the Apostolic preaching is a doctrine of redemption by His blood, even the forgiveness of sins. In every variety of expression (in the Epistles) the reality of the atoning work of Christ is made sure; in every connection of thought it is made present. *Rom. iii: 25; v: 9–10. Eph. i: 7; ii: 13. II Cor. v: 21. Gal. iii: 13. Heb. ix: 12; xvi: 28. I Pet. i: 19; ii: 24. I John i: 7; ii: 2.*

The revelation of the great salvation given to us in the teaching of our Lord in the flesh is not to be considered complete. It has not the appearance of being fixed, and it explicitly declares, that it is not complete. When it was ended, it was to be followed by a new testimony from God, in order that many things might be spoken which had not been spoken then.

The light and witness of the Holy Ghost was reserved, not only for secondary matters—details of church order, or relations of Jews and Gentiles—but rather for the great and central mystery of Godliness, embracing the nature, work and office of Jesus Christ, His mediatorial relations to the Father and to the

1. See pages 50–53 of this volume—“*Light of Life.*”

church, the redemption of men by His blood, and the salvation of men by His life. '*He shall take of mine, and shall show it unto you.*'"

With these pregnant remarks, culled but not conjoined in their original order, from a course of Bampton Lectures,¹ teeming and suggestive in thought, we enter upon the consideration of the specific theme of this chapter—*Revelation Through the Spirit*—and specially in its relation to the practical duties of Christians in *life*—domestic, social, public or political.

"The Light of the World," "The Light of Men," about to depart, impressively announced to His disciples, as a portion of His precious bequest:—I have yet many things to say unto you, but ye cannot bear them now—are not prepared spiritually, intelligently, to receive them. Howbeit, when He the Spirit of the Truth hath come, He will guide you into all the Truth. Whatsoever He will hear, that will He speak, and He will reveal to you coming events. He will glorify Me, for He will receive from Me, and He will reveal unto you. *John xvi: 12-14.* In what manner, through what media, but through the mind and hearts of believers? But God hath revealed to us through His Spirit; for the Spirit searcheth all things, yea, the deep things of God. Did our Savior declare, or even *intimate*, that this Spiritual possession, guidance, illumination and revelation would be restricted to His immediate disciples when in the flesh, or extended to those in Apostolic times, and inclusive of all, to the end, who would believe on Him through their Word?

1. T. D. Bernard.—Progress of Doctrine in the New Testament.—Bampton Lectures.

Assuredly, this Spiritual heritage was pledged to all believers in every age. The Spirit has been ever since, most impressively, and with great emphasis, taking these deep things of God and showing, revealing them through the consciousness of believers, as they have been prepared and able to receive; but they have been slow—have sometimes feared—to receive and accept the witness of the Spiritual communication, because it was not discerned to be literally, specifically revealed, or did not seem to be involved in the Written Word. The voice from the Word Itself is:—The Spirit is the Quickener, and He is now revealing in your souls. He is given that we may know the things that are freely given to us by God. *I Cor ii: 12.* While the Godly in all ages have been under the regimen of the Spirit as well as the Letter,—the merely *literal* representative of God's will, thought, emotion—it is specially true, since the Advent of Jesus. Pentecost cannot be forgotten, nor the constant recognition by the Apostles of His control and guidance. They wrought, spoke, went hither and thither, as they were directed by Him—giving themselves to His possession, direction and control. It is so stated. And it has been under His leadership and potency that believers since have marched from triumph to triumph, from conquest to conquest, to the present hour. Some good and stalwart in the defense of the Christian Faith have not seemed to fully realize this fact. They analyze, scrutinize, put to torture, the root, each syllable and letter of the Word for the etymological or the acquired meaning, inconsiderate that such characters are necessarily imperfect, inade.

quate, arbitrary—but *signs* of ideas, thought, emotion, which are subtle, delicate in aroma or flavor, having the scope of the soul itself. To such the Letter, inconsiderate of Its association, is infallible without the exegesis and illumination of the Spirit. The Apostle recognized the supreme importance of such discrimination when he declared:—Who also made us sufficient as ministers of a new covenant, not of Letter, but of Spirit; for the Letter kills, but the Spirit quickens. The Letter is the fossil of past revelation. Idolatry of It, instead of the Truth therein enshrined or involved, was the error of the Scribes and Pharisees, and it brought leanness into their souls and spiritual destitution to the thirsty, hungry multitudes looking to them, the professional expounders of the Word of Life, for Its nutriment.¹ Papists have

. . . The theology of an age naturally embodies itself in books, catechisms or church symbols, where, of course, it remains stereotyped and fixed. In the meantime, however, the living consciousness of the church ever unfolds as age after age rolls on, and adds new experiences of the scope and the power of Christian truth.

. . . Those, who take their stand pertinaciously upon the formal theology of any given period, remain stationary, as it were, in the religious consciousness of this period, while that of the age itself goes so far beyond them that their theology is no longer an adequate exponent of the religious life of the times, and can no longer satisfy its just demands.—*Philosophy of Religion*.—Morell.

Every letter, every ordinance, organization, that now exists, was once a disembodied spirit; and every thought, sentiment, movement, which now agitates society, if genuine and destined to endure, will one day become a letter.—*F. H. Hedge*.

Speech [or the Letter] is but broken light upon the depth
Of the unspoken [or the unwritten—the Spiritual].

—*Geo. Eliot*.—*Fedalma*.

swung to the other extreme, and made Its interpretation, as voiced through Councils or enunciated by the Pope, infallible. Tradition, the voice—*communis sensus*—of the church, defunct or living, with them is paramount to the Letter of the Truth therein represented. If that interpretation was educed through the Holy Spirit—manifestly so, instead of being predetermined, party, sectarian; then its guidance might be safe for all. Such claims, as indeed all, must be submitted to the scrutiny of a human reason for itself, illuminated and guided by the Holy Spirit.

Under this reign, in attempting to execute the Great Commission in their various spheres of activity, believers are not restricted to the root or the etymological meaning of the Letter, exclusive of Its ramifications, and what may be involved in them. The Letter cannot be to them a finality,¹ otherwise there would

1. What authority, moreover, can be found in the Bible for asserting that God has never spoken through any but the canonical writers? To my mind, the traces of His holy influence are around and about us just as much as ever. If I acknowledge His presence in many of the songs of the Psalter, I see it also in many of the poems of Cowper and Keble.—*Authority and Conscience*.—C. Morel.

It does not follow that the canon of Scripture is closed. That is a naked and violent assumption, supported by no word of Scripture, and justified by no inference from the complete organization of the Gospel. . . . No one can be sure that other books of Scripture may not some time be necessary.

We have no lisp of authority for affirming that He never wants another book of the Scriptures written, though probably enough, He does not.—*Dr. Bushnell*.

I deny that God ran out when the last page of the New Testament was written.

Shall I undertake to say, that the Infinite Truth that is in Jesus

have been no Christian Presses, Sunday Schools, and multitudes of other organizations—missionary or associational, for Scientific, Philanthropic and Social purposes—in addition to the Christian church. There is, besides, an ever-living voice of God out of Nature, and of human history, in the consciousness and experience of every believer. To each one is given the manifestation of the Spirit for usefulness.¹ There are

Christ is, all of it, comprised in the brief and fragmentary histories that are contained in the four Evangelists; that the human life has been nothing; that there is no Providence or inspiration in the working of God's truth among mankind; no purposed connection between the history of the world for eighteen hundred years, vitalized by the presence of the Holy Ghost, and those truths in the New Testament? All that Christianity has produced is a part of Christianity. All that has been evolved in human existence you shall find as germ-forms in the Bible; but you must not shut yourselves up to these germ-forms, with stupid reverence merely for the literal text of the Gospel.—*H. W. Beecher.*

There is no claim of finality in the Apostolic epistles.—*Ecce Deus.*

I believe Bibliolatry to be as superstitious, as false; and almost as dangerous as Romanism.—*F. W. Robertson.*

1. The doctrine of the Holy Spirit is grounded in the primordial nature of all spiritual beings.

They are made . . . to be divinely inhabited, made to live in eternal inspiration.

All the workings of the Spirit are inspirations. . . . Christian character itself, and all its graces, are forms of inspiration. It requires an inspiration, according to the second chapter of the First Epistle to the Corinthians, to understand or really to come into the truth of Christ at all. Nay, it is even required of us that we shall, as disciples, be led of the Spirit, so that He shall be the practical guide of life; which is nothing less than to say, that there is an inspiration for every right thing in life. . . . The true

hours when, doubtless, all believers receptive are inspired to some extent by Him, as were some primitive ones—filled with the Spirit, guiding them into all—the needed Truth.

“Every great and good man possesses some portion of God’s truth, to proclaim to the world, and to fructify in his own bosom. In a true and simple, but not the orthodox sense, we believe all the pure, wise, and mighty in soul, to be inspired, and to be inspired for the instruction, advancement, and elevation of mankind. ‘Inspiration, like God’s omnipresence, is not limited to the few writers claimed by the Jews, Chris-

idea of Christianity, as a ministration of the Spirit, is, that the disciple shall be led out of one moment into the next, through all his life, by a present union to God, and a constant guidance; that he shall be the child of the Spirit.

God has a particular kind of inspiration for every man, just according to what he is, and the uses He will make of him—for the tradesman Bezaleel, as truly as for Moses.—*Dr. Bushnell.*

. . . One man may find himself preternaturally quickened in wisdom, for the benefit of his fellows; and another, by the way of prophecy, become like the mouth-piece of thought from outside of this world; and another, by reason, perhaps, of some personal and fitting peculiarity, be known as a channel of healing power for the afflicted; and still another, from, perhaps, some special susceptibility, be remarkable for the faith that will possess him, and through him that will strengthen the brethren.—*Miracles, etc.—Mountford.*

Paul spoke of the Spirit of God as given to dwell continually in man; to be the source in him of all knowledge, faith, love; the strength for all ordinary toils, the Comforter in all sorrows, the power of exploring the unseen and the future.—*The Religions of the World.—Maurice.*

A “spiritual gift” means the faculty in each man in which the Holy Spirit reveals Himself. Every man has some such, in which his chief force lies; this is a gift.—*F. W. Robertson.*

tians, or Mahometans, but is co-extensive with the race. . . . The degree of inspiration must depend upon two things:—first, on the natural ability, the particular intellectual, moral, and religious endowment or genius wherewith each man is furnished by God; and next, on the use each man makes of this endowment. In one word, it depends on the man's Quantity of Being and his Quantity of Obedience. Now, as men differ widely in their natural endowments, and much more widely in their use and development thereof, there must of course be various degrees of inspiration, from the lowest sinner up to the loftiest saint. All men are not by birth capable of the same degree of inspiration, and by culture and acquired character they are still less capable of it. A man of noble intellect, of deep, rich, benevolent affections, is by his endowments capable of more than one less gifted. He that perfectly keeps the Soul's law, thus fulfilling the conditions of inspiration, has more than he who keeps it imperfectly; the former must receive all his soul can contain at that stage of its growth. . . . Inspiration, then, is the consequence of a faithful use of our faculties. Each man is its subject—God its source—truth its only test. . . . Men may call it miraculous, but nothing is more natural. It is co-extensive with the faithful use of man's natural powers. . . . Now, this inspiration is limited to no sect, age, or nation. It is wide as the world, and common as God. It is not given to a few men, in the infancy of mankind, to monopolize inspiration, and bar God out of the Soul. You and I are not born in the dotage and decay of the world. The

stars are beautiful as in their prime; "the most ancient Heavens are fresh and strong." God is still everywhere in nature. Wherever a heart beats with love—where Faith and Reason utter their oracles—there also is God, as formerly in the hearts of seers and prophets. Neither Gerizim, nor Jerusalem, nor the soil that Jesus blessed, is so holy as the good man's heart; nothing so full of God. This inspiration is not given to the learned alone, not only to the great and wise, but to every faithful child of God. Certain as the open eye drinks in the light, do the pure in heart see God; and he that lives truly feels Him as a presence not to be put by.' " 1

The fact, however, is incontrovertible, that God has at remarkable epochs selected certain out of peoples, and above all others, particularly among the Hebrews, for the reception and conveyance of extraordinary messages respecting Himself and His requirements from men. Their specific service for this purpose was attested commonly by so-termed *miraculous* signs.

With regard to the crises through which disciples would be called to pass in the future, He fore-instructed them:—When they shall arrest you, delivering you up, be not disquieted as to what ye shall say, nor premeditate upon it; but whatsoever shall be given you in that hour, that speak ye; for ye will not be speaking, but the Holy Spirit. *Mark xiii: 11. Matth. x: 19. Luke xxi: 14.* Of course, the deluded may wrest and prostitute this, as other divine utterances, for unlawful and pernicious purposes. Doubt-

1. Theodore Parker; quoted by Greg.

less there have been books outside of the canonized sixty-six—many, perhaps, which were indited, to some extent, under Spiritual direction. Some, once thus recognized by the Godly and the Christly, are not now extant. The Pilgrim's Progress was, to some extent at least, Spiritually originated. It is believed that the Spiritual Invocation, with which Paradise Lost opened, was fruitful in the construction and the elaboration of that sublime poem, notwithstanding its speculations and material conceptions. Such are chiefly productions of the imagination, not formularies of thought, dogmatic statements—comprising systematic creeds. The imagination was a lens through which visions of celestial realities passed into constructed dramas, serviceable to the apprehension, the illumination, and the spiritual profit of men. Others might be specified, whose intrinsic value and spiritual potency have evinced their Spiritual origin, if some tender sensibilities would not be disturbed by their specification. But what shall be said of those Hymns—anthology of divine rapture, of spiritual ecstasy—by Watts and Doddridge, Cowper, the Wesleys, Faber and Keble, and hosts of other Hymnists and Psalmists, which have lifted our souls to Heaven, and which the Spirit has honored as instruments in the conviction of some, and for the edification and exaltation of others? Spiritual pungency and celestial aroma seem inherent or inwrought in their literal structure. Were they not inspired, and in the highest sense? Is not the music which has been set to them by such sweet singers as Bliss, Sankey, and Mc-Granahan, of the Evangelical school, not to specify

that created by more staid composers—the loftier, the sublimer and the dramatic, by Handel, Haydn and Beethoven—also inspired? Are they not grand instrumentalities, to be yet more efficiently used for the Christianization of the world? The use of Psalms, Hymns and Spiritual songs is enjoined for Spiritual service—grateful expression to God—and for adoration of Him. *Eph. v: 19. Coloss. iii: 16.* Praise seems to be, according to the visions of John, the chief medium of service and worship in Heaven.

Certainly, there must be scrutiny (how, save through the use of reason?), Spirit-directed and controlled, lest the subtleties of a finite understanding—the prime and hasty conclusion of that fallible reason presiding at the inquest, the speculations of a sensuous imagination—be taken for a spiritual Apocalypse. All declarations, imagery and measures not based upon a specified “*Thus saith the Lord,*” or legitimately involved therein, must be tested, whether they be exclusively, or partially, the creations of the Spirit. By what standard? by what test? If they be from Him, they will not be antagonistic to Scriptures—unquestioned in their authenticity and accuracy as God-Inspired, with exegesis the amplest, the broadest and deepest, and with as much precision as is permissible from the Letter and Its Context, the design and structure of the entire Scripture Itself, and not without due consideration of the persons by whom and for whom It was prepared, or to whom it was addressed—their times, localities and environments. And, a Scripture God-Inspired, must be compared with another from the same or different authors. It

is evident that the same word, in different books of the Bible, and sometimes in the same book, original or translated, is used in different senses, as the representative of ideas diverse in substance, side or shade—for instance, such words as *faith, hope, love, law*—for words are many-sided, variable in tint, and subtle in the flavor of the mental state they profess to represent. All thought and emotion are thus, and, were language adequate, might be unlimitedly varied in expression. Words have primary, or etymological, secondary and metaphorical meanings, and come, often, in time, to lose their original sense; as, for instance, *prevent, convince, provoke, usury, conversation, damnation, passion, meat, motions, virtue*, and thousands of others.

Though some teachings may not be literally prescribed, they may be involved in the Letter. No particular exegesis is infallible, can be, from various reasons, besides the accurate ascertainment of the radical and etymological meaning; as to the precise thought, conception, intention of the Spirit, created in the mind of the first human inditer; as to the possibility of their precise equivalent being conveyed from his spiritual consciousness and realization into arbitrary oral or literal signs—human language; thence, by his representative *ipsissima verba*, to the consciousness and realization of an external exegete; thence, from *his* exegetical *verba*—having acquired, perhaps, a sectarian bias in that transit, to the consciousness and realization of his disciple.

Truth is ever concordant. That which speaks manifestly out of the material Creation—the subtler gen-

eralizations of Science—out of general or individual history, through the Spirit in the consciousness or the experience of believers, will be harmonious with, will be found, probably, involved in some portion of the Written Word—therefore not in conflict, as to Letter or comprehension.

Reason¹ is judicial, Will, executive in the councils

1. By reason, we do not mean mere speculation, nor a formal logic, but that full exercise of our nature which embraces the intuitions, the conscience, the susceptibilities, and the judgment—*i. e.*, man's whole inner being. . . . If Christianity has any human basis, it is its entire reasonableness. . . . In the last analysis, revelation, so far as its acceptance is concerned, rests on reason, and not reason on revelation. The logical order is, first reason, and then revelation—the eye before sight. . . . The reason believes the revelation, because *in itself* it is reasonable. . . . It is as legitimate for the reason to pass judgment upon the *contents* of revelation as upon the grounds of receiving it: they are, in fact, identical. . . . The revelation will be forever appealing to the reason; playing into it as flame mingles with flame, and drawing from it that which is kindred with itself. The inmost principle of revelation is, that the mind of God reveals itself to the mind of man; and the basis of this principle is, that one mind is made in the image of the Other, and therefore capable of similar processes of thought and feeling. Revelation is not a disclosure of things to be done, or of bare facts pertaining to eternity, but is rather an unveiling of the thought and feeling of God to men, in response to which they become sons of the Most High. . . . It may be so sure, that it can justly protest in the face of Heaven, "Shall not the Judge of all the earth do right?" It will be humble, and trustful, and docile, but these qualities are not abrogations of itself. . . . To trust is a great duty; but as reason has an element of faith, so faith has an element of reason, and that element requires that the fundamental verdicts of human nature shall not be set aside.—*Theodore T. Munger.—The Freedom of Faith.*

of a Soul. It will be admitted, it is presumed, that truth could as well be introduced into a human mind—indeed must, primarily, be introduced in it before its literal expression—by the Holy Spirit, as into Letters, clusters of them, or other arbitrary signs; that a human reason is, at least, as susceptible of spiritual enlightenment and control as are merely literal, impersonal, arbitrary representatives of truth; that the truth in the first can be, at least, as efficiently wielded by that Spirit as in the last; that while the Letter of the Divine Word has been dead as a vernacular, for thousands of years, an individual reason for itself and for its time is alive, energetic and flexible. It will not be denied, it is also presumed, that the Letter, even as originally given, and when it can be accurately ascertained (not to refer to its inevitable exposure to corruption by transfer, translation, transmission, to change of meaning), is but the fossil or the integument of the Truth it once embodied or embalmed, or still modifiedly retains. It, the Letter, therefore, is immobile, inflexible, though the Truth in It may be made flexible and all-potent by the Spirit. Now, a reason, not abstract, universal reason—the merely *communis sensus* of collective humanity—but a living individual reason in each personality, is ever susceptible to that Divine potency—made flexible and efficient by It for any holy purpose at any period of time. The question, therefore, for those to determine, who decry reason as an exclusively authoritative and determinative guide in celestial as well as terrestrial subjects, and justly so, since it is fallible, and when it

is not Spirit and Word enlightened, guided and controlled, and when it has not availed itself of all other auxiliary sources of light external to itself, literal, natural or moral, experience—general and individual, and an all-encompassing, revealing Providence; the question is, and with all reverence it is propounded, whether that reason—*each one's individual reason for himself*, thus enlightened, is not as safe guide for its correlate soul, as a fixed, immobile, unchangeable, inflexible Letter, in which Truth was concreted thousands of years since. If, in the last appeal, there must be choice—selection of one, to the rejection of the other, as paramount and exclusively authoritative—then the arbitrament for each soul will be between a Letter, which, thousands of years since, was made a concrete of Divine Truth, and is now, as a vernacular, dead, which Truth therein the Spirit may unquestionably take and ever with almightiness use, and its own individual, living, pulsating, flexible reason—literally and from all other sources instructed—which that Spirit may, with equal potency, wield, and can, certainly with greater facility and more directly guide into *all the Truth*, than by indirect communication through impersonal representatives—arbitrary signs of Truth.

Passing from the consideration of the instrumentality of the Spirit in the exegesis and illumination of *literal* Truth, let His service in Its revelation from or through all other sources, material, intellectual, moral, social, political, historical and Providential, and His succeeding application and energizing of It, be briefly considered. He is not exclusively and merely

an Exegete, but *The Quickener*. He *vivifies*, as the Anglicised Latin synonym of the original Greek has it. *He makes alive*. Not merely does He resuscitate dying Truth—which never dies—and make It energetic, but He *originates* out of His own consciousness—the bosom of the Triune; that is, He introduces It as a new life into the human soul. True, the human understanding is used instrumentally in Its excogitation, and it often, therefrom, imagines that the Fire has been struck out of its elemental collisions, or is the Offspring of its own travail; but that understanding does not primarily excogitate, originate.

In presentation of the Gospel message, 'tis not enough to remind men of their duty to obey God, and to love their neighbor as themselves; to impress upon them the necessity of being born again, that they may be saved. The tests must be applied, whereby they may know, whether or not they have passed from death unto life. The Spirit Himself witnesses with man's spirit—bears concurring testimony, when he becomes a child of God. *Rom. viii. 16*. 'Tis not enough, even, that believers be enjoined to seek the afflicted and the poor, for to minister out of their abundance or their poverty to their necessities, even to the bestowal of all their goods, though this Christian work has been too much neglected by multitudes of professed believers; is one of the best evidences of professed regeneration; is cited as one of the tests for the heavenly possession, for the final discrimination. Men may do all that and more, give their bodies to be burned, yet possess not love supreme to God, and to one's neighbor as one's self.

The substance of obedience to the requirements of God is Love out of a pure heart, a good conscience, and sincere faith---*I Tim. i: 5*---not a mere emotion, philanthropic or Christian, but a sacred determination culminating in action—a rule of life.

Under this Spiritual reign, its subjects will not only seek for the material relief, the reconstruction, the regeneration, the salvation, the purification, the exaltation, the ennoblement of the individual, but of society at large, even governments. Christianity is always radical. The Spirit sought will guide. True, the depravity of the human heart will not be extirpated in this temporal state. It will ever crop out, dark, baleful and malign, under the most blessed conditions. But it can be restrained and ruled—only under the regimen of the Spirit. Governments, society, can be reconstructed, as those in the South of our Nation have been, though at great cost of suffering, and with probably slow advance, under the appliance of the test of the law of Love, and that through suasion—fruit of gracious influence—not blood. As nations do not suddenly become corrupt and diabolic, from a condition of comparative purity and righteous manifestation, so they are not speedily recovered from the barbarism or corruption to which they have fallen. Metaphorically, nations may be said to be born, or re-born, in a day, but their sanctification, their Christianization, as with an individual, is progressive in the results of years. As such Spiritual work proceeds, many of the most fruitful sources of pauperism, disease, crime, with their attendant woe, would be removed. Power, position, wealth, influence,

would, as ever, pass into the hands of the intellectually strong, the sagacious, and the provident few. But under the stimulus of inward conviction, or by the pressure of external opinion, they would be moved to recognize their Christian stewardship; to rejoice in the opportunity of ministering of their abundance to the necessities of the needy; and to endeavor to lift them up to the level of their material prosperity, even if they themselves had to descend somewhat for the purpose—to level down their own to achieve it. “The only true way of getting up is by going down.”¹ The benevolence of philanthropists and believers affords only temporary relief in society; ameliorates, does not permanently cure. The plague-spots of disease, poverty and vice ever break out with fresh virulence. One tide of woe passes and another soon succeeds. Of course, spiritual reconstruction must commence with the individual. But society, governments, must be reconstructed, and as often as wise and safe. Whenever essential injustice and inequality are revealed---result of statutory enactment or social custom---constitutions ought to be “tinkered” in the right direction, at every auspicious period, as often as necessity requires. Every individual should, by the help of Illuminating Grace, so sit in daily inquest over his outward conduct and inward life, eradicating, reforming, regulating, that he may be constantly going on to perfection. The Gospel, under this influx divine, will conserve men as individuals, and Christianize society.

In complete subjection, or in semi-bondage to irre-

sponsible despotism, for the existence of which they were not responsible, primitive Christians could have no hope, during their lives, of seeing such radical changes, when the few would cease to batten on the many. The leaven of Christianity did not interpenetrate and permeate the body politic in their day. Christians, then, could scarcely hope to *ameliorate* political, social burdens, much less remove—not at all to revolutionize and reconstruct. The day was dark indeed—dark as the Egyptian darkness—literal, Spiritual, in the days of Moses. God did not choose, then, to cut short His work in righteousness. The Spirit said, Bide, Wait, Suffer, Hope for the Future, when He will disentangle to human vision this mesh of mystery, and dissipate the clouds of His Providence. He will be His own interpreter, and He will make it plain. The times of restitution will come—in slackness, perhaps, as men count slowness. But, at the fit moment, they will culminate. Nations will be born in a day.¹ Old dynasties will go down. New ones will flame suddenly

—in the forehead of the morning sky.²

1. There may be, there must be, long seasons of preparation for any moral change, but the transition is instantaneous. It is the law of revelation. Its way is prepared by the slow processes of reason and education, but the revelation itself is quick, immediate and not to be traced. Divine truth comes by flashes. The heavens open, and the Spirit descends as on the swift wings of a dove. . . . We do not so much grow into the possession of new Spiritual truths as we awake to them. Their coming is not like the sunrise that slowly discloses the shapes and relations of things, but is like the lightning that illuminates earth and sky in one quick flash, and so imprints them.—*Theo. T. Munger.*

2. Lycidas.

Thus have His people always rested. In this age, this nation, its citizens are, with some exceptions, voters equal before the law, and, therefore, politically, socially responsible for the existence and continuance of any inhumane or unchristian state of society, political or social. They alone are sovereigns, under God. Under such a government, in such a day, with such light, American Christians have such responsibility with regard to the political and social state as no class of believers ever had, and they cannot shrink from working directly and with all energy for its thorough Christianization.

In politics, pure democracy alone—not the bastard product, the hellish spawn, the Devil-possessed——

License, they mean, when they cry Liberty!

For who loves that, must first be wise and good.¹

but that which is subordinate ever to the supreme rule of God, where the people are prepared for its enjoyment, is consistent with Christianity. Under such conditions, despotism, oligarchy, monarchy, hereditary or elective, are antagonistic to the Gospel, and ought to be destroyed. The writer, however, will not be misunderstood. Governments must be adapted to the different stages of civilization. Pure democracy is fit only for the self-governed, who, above all human constitutions, fear God, and regulate conduct by His perfect law. Nations in their progress from barbarism to civilization, from heathenism to Christianity, are like children in their passage from childhood to manhood. The restraint and regimen of the great God

their Father—embodied in stern decrees, and entrusted for enforcement and execution to subordinates—powers that be, and ordained of God—who should be fathers to their respective peoples, not despots, cannot be safely removed, only in proportion to the progress made in individual self-government, in loyalty to God, and in respect of the rights of their neighbors. A penitentiary is a despotism—a power that is, and ordained of God—where the lawless are compelled by force to do right, and restrained by violence from doing wrong. Nations in barbarism or heathenism would sooner or later exterminate each other—under governments milder than despotic. Only Christian nations are prepared for the *abandon* of pure democracy, and they imperfectly, according to the extent of their Christianization.¹

1. Constitutions must change. Their only binding force, or sacredness, is in the interests they sustain. When they fail to meet the want, they must give way.

The right to govern does not, universally, rest with the majority. It is not a question of will, but of interests. The presumption is in favor of the majority; but if, at any time, a few can better secure the interests of all, it is their right and duty to do it. This is always so in the family, and in the school; it may sometimes be so in the state.

That government is relatively the best which, on the whole, best promotes the interests of its subjects; it may be a democracy, a monarchy, limited or absolute, or even a military despotism.—*Fairchild.—Moral Philosophy.*

If we turn our attention to systems of government among men, we find that the enlargement of constitutional rights for the masses produces very limited advantages, until they are fitted by intellectual and moral training to exercise those rights in a judicious manner.—*Triumph of Good over Moral Evil.*

What is in itself the best form of government? is always a

“In France, democracy will always traverse liberty. It brings all right into disorder, and through disorder into dictatorship. Ask, then, only a moderated liberty, and attach yourself to that with all the powers of your soul.”²

This judgment, in their present unevangelized condition, must be accepted by all careful students of these mercurial, volatile, unstable Gauls. Let Frenchmen be evangelized, and then they will be prepared for the enjoyment of the largest civil and religious liberty. Christianity enjoins upon its individual recipient self-restraint, self-control. With it, on the part of, at least, the majority of a population, any nation can safely be entrusted with republican government. Without it, no nation is prepared for political freedom.

These observations are as pertinent to Spain, which Burke in his time spoke of as a “*whale stranded on the sea-shore of Europe*.”

question wrongly put. It is equivalent to asking: What is the best kind of clothing?—a question which cannot be answered without, on the one hand, taking the climate and season into account, and, again, the age, sex, and state of health of the individual. There cannot be an absolutely form of government, because government is something essentially relative.—*Strauss.—Old and New.*

A time is coming when statute law shall cease, and self-control shall supersede all outward or arbitrary law. That will be the reign of the saints.—*F. W. Robertson.*

2. Cousin's Lectures on the Beautiful.

Traveling the sad and humiliating journey from anarchy to despotism, and despotism to anarchy.—*Thiers.*

Ay, this is Spain:
Europe's last land
'Twill e'er remain;
Last in the progress of the earth;
The last in liberty;
The last in wealth and worth;
The last in bigotry.¹

Our own country is yet on trial; the problem is yet to be solved, whether the Christian element is adequately pure and potent to control the uncivilized, unevangelized millions from the old worlds, already here, and which are continually pouring in—an increasing tide. Let the moral, the political condition of our great cities be considered. In Chicago, for instance, communists, beer-slingers, apostles and venders of “liquid fire and distilled damnation,” official bribe-seekers and takers, most of whom contribute but a comparative pittance, if any amount, in taxes for the expenses of the government, obtain seats in the City Council through the suffrages of their adherents—chiefly of foreign origin and of recent importation, without proper qualifications, property, educational or moral, and out-number the representatives of the solid, the substantial, the orderly, the moral, the philanthropic, the God-fearing classes of the population. All the interests of the city, pecuniary, intellectual, moral, are sacrificed upon the altars of a self-seeking, God-defying coterie. Wholesome statutes enacted for the circumscription, hedging in, and the repression, if possible, of crime and immorality, cannot be enforced. Therefore, Iniquity defiantly shoots forth its hydra-head, and violence stalks forth in the streets. Life, property, all that is unspeakably precious in morals

and religion, are imperilled. Such are some of the fruits of unlimited, unqualified suffrage.

Monopoly cannot be the legitimate inheritance of any man or any class—monopoly of the bounties of life—wealth, real or personal, station, privilege. Jesus, in marked ways, recognized the general equality of men, without reference to the distinctions inevitable from their intellectual, educational, official conditions. He took special interest, not only in the poor, but in the outcast, the refuse of society. No being could be so depraved, or so fallen, as to forfeit His notice, regard or sympathy. More: He sought them out, and courted association with them. He would not permit, without rebuke, one to stigmatize his brother man for mental imbecility, so sacred, so revered, with Him, was a man. Whosoever, said He, is enraged with his brother causelessly—inconsiderately—shall be in danger of the judgment. Whosoever shall say to his brother, *Raca*—vile, worthless fellow; in negro parlance, *Nigger*—shall be in danger of the Council; but whosoever shall say, Fool, shall be in danger of the Gehenna of Fire. *Matth. v: 22.*¹ Thus did He grade

1. It is assuredly just that idleness should be surpassed by energy; that the widest influence should be possessed by those who are best able to wield it; and that a wise man, at the end of his career, should be better off than a fool. But for that reason, is the fool to be wretched, utterly crushed down, and left in all the suffering which his conduct and capacity naturally inflict? Not so. *What do you suppose fools were made for?* That you might tread upon them, and stone them, and get the better of them in every possible way? By no means. They were made that wise people might take care of them.—*Ruskin.—Right Use of Wealth.*

contempt and vituperation. "He censures God who quarrels with the imperfections of men." ¹

Under a republican government, Christianity holds its citizens, especially its Christian, bound to wield their individual and combined efforts for the removal of all barriers to political equality, to institute inquiries into the causes of the unequal distribution of wealth in society, and if they are found in unjust, legal or social discrimination, sheltered in loose public sentiment, or in imperfect legislation, whereby the virtuous and industrious poor contend at disadvantage for subsistence—to remove them.

There ought to be some constitutional or legislative provision to check at periods the passage of real estate from the many to the few, so that God's poor and their descendants, not the Devil's, may not be deprived of a spot for a shelter or a home. The Devil's poor must take his wages, if they serve him—poverty, want, disease, suffering, damnation and Gehenna. Surely, the Creator designed that every one should have some proprietorship or tenancy in its soil—some patch of earth on which he can place his foot and say: this, by a permit from God, is for me and mine. It must be admitted, however, that, in most instances the privation of interest in land is the legitimate, the inevitable result of prodigality and profligacy, or in that of ancestry. Such result can be no more averted under any system of redistribution or compensation, than gravitation. The wisdom of God in permitting, and in refusing to stay such calamitous and sad results—from the free choice of evil, and the voluntary

rejection of good—cannot be impeached. *Numbers xiv: 18, Deut. v: 9*, do illustrate and enforce. It may be, because their cure can be effectually wrought in no other way than by suffering. Many descendants of such profligates have thus been schooled to thrift, who otherwise would not have been trained.

In England, the land of the kingdom has, from century to century, been concentrating in the hands of a few—continually diminishing, so that the bulk of it is owned by some 30,000. In Scotland, twelve proprietors own one-quarter of the whole acreage of the country; seventy proprietors own one-half. Nine-tenths of Scotland belong to 1,700 persons. It is unjust and oppressive, that a few should be exclusively endowed with the power, the offices, the movable and immovable wealth of a nation; that the right of the millions in it—to a proprietorship or tenancy of a portion of the soil, be extinguished. Some morning, the landed aristocrats of England will wake up and find themselves dispossessed, unless they legislate to bring about a tendency in the other direction. If legislation cannot check and regulate, it would seem that there ought to be organic provision in the fundamental law of a nation for the redistribution of land, after the lapse of certain periods, as was in the Hebrew constitution, on the recurrence of the Year of Jubilee; or, what would be better, a universal recognition of God's proprietorship alone—a resumption on the part of society, or of particular nations and governments representing them, of their original trust as Trustees of earth in His name. In China the land is divided into three definite classes, by public sur-

vey, so that a certain quantity of each class can be allotted to every family.¹

The proprietorship of this earth is in God alone. He grants a leasehold, a mere life-tenure only, to men. Society, which endures, though individual members of it cease to exist—a particular nation, through its governmental administration, might properly be regarded as ordained by Him to execute these life-tenures on His behalf, requiring only such fee therefor, as may be requisite for the conservation of society or the maintenance of just government.

What are the causes of poverty, disease and crime?²

1. Fortune tells us that nowhere in the world are the farming population, on the whole, in better condition.

Six hundred and fifty millions of acres are under cultivation in China alone, independent of her colonies.

Hills are terraced to their tops, millet is sown between mulberry trees, cotton in just reaped cornfields. There is no waste of land. Weeds, hedges nor fences are tolerated. So wonderfully pulverized is the soil by incessant hard work, that not a clod can be found, after a long rain, in some cultivated districts.

No person is suffered to go about stirring up the unemployed to commit disorder. No one is allowed to keep more land than he can keep productively. Large estates are thus prevented, and the national stability guaranteed by hosts of small owners. . . . One who improves unoccupied land acquires thereby a title in it.
—*Oriental Religions.*—*Johnson.*

2. In China, when a man has committed a capital crime, a minute inquiry is first made into his physical condition, his temperament, his mental complexion, his prior acts; nor does the investigation stop at the individual—it is concerned with the most considerable antecedents of the members of his family, and is even carried back to his ancestry. . . . The Japanese laws, it is said, include in the punishment the parents of the culprit.—*Ribot.*
—*Heredity.*

Can they be removed, as well as ameliorated? What are the most favorable conditions of health?¹ All these are legitimate inquiries and themes for Christian pulpits, to be discussed in due temper on fit occasions. The revelations of Science—physical, mental, social or moral—are to be heeded. They are Books of God, new leaves of which are daily unfolding. The Heavens are declaring the glory of God, and the firmament is showing his handiwork. Day unto day shall pour out speech, and night to night shall utter knowledge. There is no speech, and there are no words; not at all is their voice heard. In all the earth has gone out their line, and in the end of the world are their words. *Ps. xix: 1-4.* With all such declarations is linked this other: The testimony of Jehovah is sure, making wise the simple. *Ps. xix: 7.* Thus the works of God, and His word, are univocal in their testimony. And there are divine utterances in personal experiences, in Providential development, in general history. The last book in the arrangement, if not in origination, of the Biblical Canon is the fruit of the Spirit. I was in the Spirit on the Lord's Day, declared the writer thereof, as he proceeded to disclose his visions of the Future. He having an ear, let him hear what the Spirit saith unto the churches—is the impressive appeal for attention, formally iterated at the close of each ecclesiastical

1. Christ commands the Christians of this age to investigate the causes of all physical evil, to master the science of health, to consider the question of education with a view to health, the question of labor with a view to health, the question of trade with a view to health.—*Ecce Homo.*

message, seven times—numerical type of completeness. It descends through the centuries to the churches of the present day with a deeper impressiveness from its seven-fold, melancholy exemplification; the solemnity and sorrow gathered in its wail, as it swept over the desolation of Asia Minor; the wrecks and deflections of Christendom since.

In these last days, this wonderful apocalypse of Truth,¹ out of all spheres of investigation, when the

1. We are on the verge of a new epoch, when the Spirit of God will utilize the accumulated knowledge of the modern age, taking up science, art, philosophy, into a higher unity, there to make them resplendent with a light which is not their own, and the servitors of a more comprehending and adoring faith; there are tokens already, both in the earth and in the sky.—*The Heart of Christ.*—Sears.

Already signs are visible of a new period, and with its arrival fresh impulse will be felt from "the powers of the world to come;" and God will be known more dearly, as a mighty fatherly presence about us and awaiting us; and, by every believing heart Christ will be more tenderly felt as its personal friend; and, by every bereaved and suffering spirit, more vividly still than now; and the communion of souls will be felt across the grave.

There are some important verities in the Scriptures which are almost latent at present. And, indeed, truths uttered from the Spirit, in human words, or in metaphors derived from nature, must always have to wait long before they can commonly be well understood, because they are only to be spiritually discerned.

It would seem as though the marvels which science discovers might be but the earthly counterpart of miracles or "signs" unearthly, which denote solemnly the opening of the heavens, and that something may be happening, like what was meant when it was said, prophetically, that "times of refreshing shall come from the presence of the Lord."

A telegraph office ought to be an humble but sufficient hint as to the manner in which, through the Spirit, all souls, everywhere, lie

masses of men are being roused to the consciousness of that which most concerns their temporal and eternal weal, their sovereignty under God, their rights, and their responsibilities, Christianity is bound to discuss all questions related to them, and to apply its

open to God and His angels.—*Miracles, Past and Present.*—*Mountford.*

I believe . . . that, finally, there will enter the world a more general, systematic and soundly intellectual conviction respecting all these secret relations of souls to God.—*Dr. Bushnell.*

Nor is it at all incredible, that a book, which has been so long in the possession of mankind, should contain many truths as yet undiscovered.—*Butler's Analogy.*

Religion is utterly incompetent to reform the world, till it is armed with some new and mighty power; till it appears in a new and last dispensation. Men are the same they always were; and, therefore, till some wonderful event takes place, their affections will be commanded by sense in opposition to faith, by earth in preference to heaven.—*John Foster. 1798.*

The hour is fast coming when, under the indisputable teachings of science, men cannot trust altogether to the letter of the law of God as we find it in Holy Writ, but must look more for guidance to the divine law of his own conscience, which is immutable, and not subject to the speculations and hypotheses of translators.—*John G. Whittier.*

I feel that a great truth is coming. Sometimes it seems as if we should have it among us in a day. Many steps of the Temple have been ascended—steps of pure alabaster and shining jasper also of rough brick and slippery, moss-grown stone.—*Margaret Fuller.—Memoirs.*

. . . In that gradual unfolding of great truths and principles, by which the world's thinking rolls forward to compass its mighty results.—*Hist. Mod. Phil.—Morell.*

There have been impressions, in extraordinary cases, as well without the Written Word as with It.—*Oliver Cromwell.*

Ithuriel test. Nothing that is human is excluded from, or can be deemed unworthy of the notice of the Gospel, or can escape the fiery scrutiny of this Spirit, Who will consume the chaff of earth with unquenchable fire. The Word of God is not bound. It will not be limited by the linguistic pedantries or the theologic bias of exegetes—in a literal statement. There are divine statements, though mediate, elsewhere—in other Books of God; in the noble impulses of men; in the sciences, physical, mental, moral, social and political; in history; in daily providences; in individual experiences without and within; in the immediate revelations of the Spirit to a soul. They are, indeed, to be clearly discerned, truthfully expressed, with discrimination stated, upon the accurate induction. They are to be distinguished from the voices of Evil, the hallucinations of the intellect, profane and vain babblings, the oppositions of Science, falsely so-called—*I Tim. vi: 20*—the impulses of appetite and passion. Nor can accurate, exhaustive exegesis of the Word be attained, otherwise than through the scrutiny of the reason, in the comprehensive sense, under Spiritual guidance.

Search the Scriptures, is the injunction to all who would fully apprehend and comprehend the Truth therein contained. The human reason—each individual reason—is summoned to exercise, to investigation, to scrutiny, to test alleged facts, dogmas and declarations, to judge what is right. These summons it must heed under the light and guidance of the Spirit, availing itself of all auxiliary sources of illumination external to *litera* revelation. Each one must be

ready to give the grounds of his belief, being fully persuaded in his own mind.

This, then, and these are the voices, the Word of God that thou art commissioned to proclaim, disciple of the Ascended One. Speak It, then, faithfully, whether It may be in His oral utterances; they are, when we unquestionably have them—that is, the truth embodied or represented by them—indeed, *spirit and life*—*John vi: 63*—being in languages once living as human vernaculars, now dead, of necessity conveyed by men into other tongues for the apprehension of the living; or those which men of God spake, moved by the Holy Spirit; those which the Heavens declare, day to day and night to night utter, whether that which is knowable of God and is manifested in them—God having showed it unto them—the work of the Law written in their hearts, their conscience bearing witness therewith, and their reasonings one with another, accusing or else excusing; or those which come to thee or others in daily experience; are voiced out of universal history; and, finally, those which may come to thee immediately from the Paraclete Himself; for such apocalypse is possible to him who walks with God, who spiritually is *en rapport* with Him—keeps the door of the heart open to Him, for the reception of the Truth. The believer cannot too frequently remind himself of the apostolic assurance, that *the Spirit is given to each one for usefulness*—even to himself, personally, individually, if he will receive. How exceedingly broad, how many-tongued is this Word of Spirit expression! There are no audible words. There are voices, and there

are utterances, unceasing and potent, for the Spiritual hearing. The pulsating line of their silent expression throbs through the universe of mind. A soul may hear, and be quickened, if it will insulate itself from earth and apply the listening ear.

This is that Word thou art called to speak. Thou art not competent to speak it at all, of thyself. Thou mayest not be endowed or called to speak but an infinitesimal of it. But that Jot or Tittle of it given thee by literal teaching, rational apprehension, Spiritual illumination, scientific disclosure, or Providential development, thou must declare faithfully. Thou speakest one syllable of it otherwise, at thy peril.

But what avail inadequate words to reach
The innermost of Truth? Who shall essay
Blinded and weak to point and lead the way,
Or solve its mystery in familiar speech?
Yet, if it be that something not thy own,
Some shadow of the Thought to which our schemes,
Creeds, cult, and ritual are at best but dreams,
Is even to thy unworthiness made known,
Thou may'st not hide what yet thou should'st not dare
To utter lightly, lest on lips of thine
The real seem false, the beauty undivine.
So, weighing duty in the scale of prayer,
Give what seems given thee. It may prove a seed
Of goodness dropped into fallow grounds of need.

—Whittier.

ILLUSTRATIVE AND SUGGESTIVE.

"The light of the body is the eye; if thine eye be single, thy whole body shall be full of light, but if thine eye be evil, thy whole body shall be full of darkness." In this passage, the perception of truth is clearly shown to depend upon the state of the interior moral consciousness, on the power of spiritual intuition. "Blessed are the pure in heart, for they shall see (have a clear intuition of) God." "If any man will *do* My will, he shall know of the doctrine, whether it be of God, or whether I speak of Myself." So, also, in the writings of the Apostles. "The natural man receiveth not the things of the Spirit of God, for they are foolishness unto him, neither can he know them, for they are spiritually discerned. But he that is spiritual judgeth all things, yet he himself is judged of no man."

There must be the awakening of the religious consciousness before the Truth is actually revealed to us, and it can only be revealed to us at all, essentially speaking, in the form of religious instruction.

The actual revelation was not made primarily in the book, but in the mind of the writers; and the power which that book possesses of conveying a revelation to us, consists in its aiding in the awakenment and elevation of our religious consciousness; . . . in giving us the letter through which the Spirit of Truth may be brought home in vital experience to the human heart.

Christianity was revealed to the world long before the New Testament was written. . . . The real revelation, in a word, was made to their hearts—produced there by the agency of Christ's inspired messengers; but the Word, through God's wisdom and mercy, was written in order to be a lasting memorial throughout all ages, of the life and teaching of Christ, and a representation of the first mighty influence of Spirit and Truth upon the religious consciousness of humanity.

The Bible came forth from the minds of the writers, and it can

only contain in verbal statement what already existed there as a living experience.—*Morell.—Philosophy of Religion.*

I think, Sir, when God makes His presence felt through us, we are like the burning bush. Moses never took any heed what sort of a bush it was; he only saw the brightness of the Lord.—*Adam Bede.*

By its very inwardness and closeness to the soul's centre, God's Spirit may express itself chiefly in the unconscious attitudes and manifestations of the mind especially as it is these that often leave the most ineffaceable impressions of character upon others, and may, therefore, be the vehicle of a more life-giving power than any purposed teaching or more conscious authority.—*Fas. Martineau.*

The Spirit works through revealed truth not exclusively, but pre-eminently . . . All the agencies of human society whose tendency is to educate men—the higher part, at any rate, of men; all men's social relationships, which are normal and virtuous; all men's civil relationships, in which there is power to restrain evil, or to incite toward good; all loves and friendships; the whole round of providences which come to men—these elements are also channels, instruments, by which . . . the divine Spirit works upon the human understanding and the human heart.

That part of the Truth . . . which has been cut up into law, and which is doing its work in the institutions of men, and in their every-day life and conduct, is frequently blessed of the Spirit. . . . It employs the whole round of nature, which becomes a kind of gospel in the hand of God. . . . There is, over and above all these, a direct in-shining, a direct in-breathing, a direct in-reaching of the Divine soul upon the human soul. . . . There are thousands of men and women who come to such a state of spiritual purity and spiritual openness that they talk with God as friend with friend. . . . Apostles are over and gone. Prophets have had their day. It is *individual* inspiration that exists now. . . . There is the revelation of the Divine that takes charge of the thought, life, spirit-life of the human race. . . . There is direct, stimulating, converting, cleansing, enlightening influence of the Holy Ghost exerted upon the souls of men. It is the hope of the lower classes of mankind. It is God that

worketh in you both to will and to do of His good pleasure. . . . He that makes battle for himself hath God on his side. . . . For the lowest and most desperately wicked men there is hope in the Holy Ghost, and none out of it.—*H. W. Beecher.*

The Spirit of God lies touching, as it were, the soul of man, ever around and near. On the outside of earth man stands, with the boundless heaven above him; nothing between him and space, space around him and above him, the confines of the sky touching him. So is the spirit of man to the Spirit of the Ever Near. . . . The spiritual in man, by which he might become a recipient of God, may be dulled, deadened, by a life of sense, but in this world is never lost. All men are not spiritual men, but all have spiritual sensibilities, which might awake. All that is wanted is to become conscious of the nearness of God. God has placed man here to feel after Him, albeit *He be not far* from any one of them. Our souls float in the immeasurable ocean of spirit. God lies around us; at any moment we might be conscious of the contact.—*F. W. Robertson.*

His thoughts were continually becoming concentrated more and more upon the terrible problem of pauperism, before which the benevolence of all civilized states stands paralyzed and aghast; and he saw more clearly each year that what the times demanded was, that the ax should be laid at the very root of ignorance, temptation and strife, by substituting for the present unjust and unequal distribution of the privileges of life some system of cordial, respectful, brotherly co-operation.—*Memoirs of Dr. Channing.*

On all sides you are told of trickery and oppression and revenge, committed in the name of justice; of wrongs endured for want of money wherewith to purchase redress; of chancery suits that outlasted the lives of the suitors; of fortunes swallowed up in settling a title; of estates lost by an informality. And then comes a catalogue of victims—of those who have trusted and been deceived; gray-headed men whose hardly earned savings went to fatten the attorney; threadbare and hollow-cheeked insolvents who lost all in the attempt to get their due; some who had been reduced to subsist on the charity of friends; others who had died the death of a pauper; with not a few whose anxieties had produced insanity, or who, in their desperation, had committed suicide.

. . . A chancery court which has now more than two hundred millions of property in its clutches; which keeps suits pending fifty years, until all the funds are gone in fees; which swallows in costs two millions annually.—*Herbert Spencer*. (See *Jarndyce vs. Jarndyce*, in “*Bleak House*.”—*Dickens*.)

Our judicial system is “a technical system, invented for the creation of costs.—*Sir John Romilly*.”

In England, whoever leaves anything, beyond trifling legacies, for public or beneficent objects, when he has any near relatives living, does so at the risk of being declared insane by a jury after his death, or, at the least, of having the property wasted in a chancery suit to set aside the will.

When the “sacredness of property” is talked of, it should always be remembered, that any such sacredness does not belong in the same degree to landed property. No man made the land. It is the original inheritance of the whole species. Its appropriation is wholly a question of general expediency. When private property in land is not expedient, it is unjust. . . . It is some hardship to be born into the world, and to find all nature’s gifts previously engrossed, and no place left for the new-comer.

. . . The claim of the land-owners to the land is altogether subordinate to the general policy of the state. The principle of property gives them no right to the land, but only a right to compensation for whatever portion of their interest in the land it may be the policy of the state to deprive them of.

The land might be occupied for the season only, as among the ancient Germans; or might be periodically re-divided as population increased; or the state might be the universal landlord, and the cultivators tenants under it, either on lease or at will.—*J. S. Mill*.—*Political Economy*.

Such a doctrine is consistent with the highest state of civilization; may be carried out without involving a community of goods; and need cause no very serious revolution in existing arrangements. The change required would simply be a change of landlords. Separate ownerships would merge into the joint-stock ownership of the public. Instead of being in the possession of individuals, the country would be held by the great corporate body

—society. Instead of leasing his acres from an isolated proprietor, the farmer would lease them from the nation.—*Herbert Spencer.*

One-fifth of the population of London are paupers. Ten thousand children under five years of age die annually from hereditary debility and incurable diseases induced by want of food. Cases of unquestionable starvation are reported every week.—*London Correspondent of Independent.*

The pauper children in England and Wales alone number 300,000. One hundred thousand children wander daily in London, without guardianship or shelter, in training for the treadmill and the prison. These hundred thousand children live upon the garbage of the markets, and are the children of the factory-bred girls, and with their parents herd in common in the slums and back places of that city. Twenty thousand thieves find plenty of employment, daily and nightly. One person in every one hundred and fifty of the population is a forger, a house-breaker, a pick pocket, a shop-lifter, a receiver of stolen goods. According to the report of the Metropolitan Police, there were no less than 8,600 prostitutes and 2,825 brothels. In 1867 the number of persons proceeded against for *habitual* drunkenness was 100,357.—*The Seven Curses of London.*

Every twentieth person in France is said to be a pauper.

Not less than two hundred thousand persons are now within sight of our city steeples, who have no work nor real homes, and no means which insure them a livelihood.—*New York Tribune, Jan. 1, 1869.*

Oliver Dyer reported 40,000 destitute and outcast children in the city of New York.

The Koran declares that, "A ruler who appoints any man to an office, when there is in his dominions another man better qualified for it, sins against God and against the state."—*Mill.—Liberty.*

What are we set on earth for? Say, to toil—
 Nor seek to leave thy tending of the vines,
 For all the heat o' the day, till it declines,
 And Death's mild curfew shall from work assoil.
 God did anoint thee with His odorous oil,
 To wrestle, not to reign; and He assigns
 All thy tears over, like pure crystallines,
 For younger fellow-workers of the soil
 To wear for amulets. So others shall
 Take patience, labor, to their heart and hand,
 From thy hand, and thy heart, and thy brave cheer,
 And God's grace fructify through thee to all.
 The least flower, with a brimming cup, may stand,
 And share its dew-drop with another near.

—*Mrs. E. B. Browning.*

I would only say, work—work in silence at first, in silence for years—it will not be time wasted. Perhaps in all your life it will be the time you will afterward find to have been best spent; and it is very certain that, without it, you will be no worker. You will not produce one “perfect work,” but only a botch, in the service of God.—*Florence Nightingale.*—*To Lemuel Moss.*

If I were to choose a preacher for myself, holding the question as a mere question of talent, I should first of all inquire into the talent of his heart—whether that light is in him which shines only into the heart; and then, a long time after, I would begin to inquire after his capacities of science, speculation, understanding—in a word, his head.

How often do we see, that a very ordinary preacher, as regards what men call eloquence, is yet a great and powerful minister of God.—*Dr. Bushnell.*

. In the Kingdom to come we shall not have the anomalies which now prevail. Men are ministers now who are fit only to plough; men are hidden now in professions where there is no scope for their powers; men who might be fit to hold the rod of empire are now wearing the cloth.—*F. W. Robertson.*

CHAPTER VII.

THE DIVINE CALL.

Follow Me, and I will make you Fishers of Men.—*Matth. iv: 19.*

For he is My chosen instrument.—*Acts ix: 15.*

To constitute thee a minister and a witness, both of those things which thou hast seen, and of those which I will cause thee to see.—*Acts xxvi: 16.*

We are ambassadors, therefore, on behalf of Christ, as though God were entreating by us; we beseech you on behalf of Christ, be reconciled to God.—*II Cor. v: 20.*

Jesus saith to Simon Peter: Simon, son of John, dost thou love Me more than these? He saith unto Him: Yea, Lord, Thou knowest that I love Thee. He saith unto him: Feed My lambs. He saith to him again the second time: Simon, son of John, dost thou love Me? He saith unto Him: Yea, Lord, Thou knowest that I love Thee. He saith unto him: Shepherd My sheep. He saith unto him the third time: Simon, son of John, dost thou love Me? Peter was grieved because He said unto him the third time: Dost thou love Me? And he said unto Him: Lord, Thou knowest all things; Thou knowest that I love Thee. Jesus saith unto him: *Feed My sheep.*—*John xxi: 15-17.*

All men are called to glorify God, to speak His word, according to their capacity, vocation and opportunity. But out of every age He has summoned some professionally to declare that Truth. Jesus, to select ones, in audible human tones said: Follow Me. I will make you Fishers of Men. He is still calling, and to many, through His Spirit. These summons

are very potent in souls. Redeemed one—poor sinner, snatched thyself from the eternal burning, lovest thou Me? Speak to lost men. Feed My lambs. Shepherd My sheep. Such apostrophe to love; such appeal to gratitude; such touch of heart and conscience to the quick; such imperative behests, cannot be overborne. They will not down at the bidding of any resisting agency, human or diabolic. They will speak, and keep pressing. As burning fire shut up in the bones, they will be, and, resisted, will eat their way through. Resist not, neglect not, select one, this divine, this gracious call in thy soul! 'Tis the voice of thy Savior. 'Tis the urgency of the Spirit. Heed, obey, and thou shalt be blessed. They that be wise shall shine as the brightness of the firmament, and they that turn many to righteousness as the stars, forever and ever. *Dan. xii: 3.* And they shall be Mine, saith the Lord of Hosts, in that day when I make up My jewels, and I will spare them, as a man spareth his own son that serveth him. *Malachi iii: 17.*

All believers are select Heralds of Salvation. The Commission was originally to all. For you *all* can prophesy—one by one—exhort or preach, that all may learn, and all may be comforted. *I Cor. xiv: 31.* There is a potency in speech, but a mightier one in a Godly life. There are diversities of gracious Gifts, but the same Spirit. Diversities of Service, but the same Lord. Diversities of Power, but the same God, Who worketh all in all. The manifestation of the Spirit is given to *each one* for usefulness. *I Cor. xii.*

Officers of Education societies and of Theological seminaries make much use of the Savior's exclaima-

tion with respect to the paucity of Spiritual laborers in His time, as applicable likewise to this age, and as a basis from which to enforce their plea and appeal for the rousing of the slumbering preaching gifts in the churches—that they be consecrated and sent forth into the great harvest field of the world. Unquestionably, with regard to Heathendom, and to many portions of Christendom, the use of this majestic plaint of Jesus is pertinent. Where there are hundreds, there should be thousands, who would esteem it an exalted privilege to receive a summons from their Master to go into all the world and to preach the Gospel to every creature, in the literal, in the practical, the exemplifying sense. Still, it is not so much a priesthood or ministry, such as officially minister at the altar on behalf of the people, as a sanctified laity—Godliness, Christ-likeness, in every Christian believer, to whatever vocation by natural gift or culture called. The Papal church has ever been most industrious and vigilant in the search for, and in the consecration of such ministerial gifts—neglecting the higher imposition upon it of taking care that novitiates, on their first application for membership, evidence their Spiritual transformation through Divine Grace; and that they are assiduously trained, by sanctifying appliances, for the higher departments of Christian life. The result has been, that wherever it has prevailed, mendicant friars have swarmed. The declaration of Jesus is as pertinent, if not more so, with regard to the comparatively few laborers among the laity. Indeed, it is not believed that His remark was intended to have any discriminate, special refer-

ence. If such is the fact, there ought not to be any narrow, class application of it.¹ The world may need more professional laborers in the field, but, it is believed, it needs, much more, toilers among the common membership; a more general consecration of the gifts of all believers to the service of God,—that is to say, it needs, much more, Godly men in all the secu-

1. Four hundred thousand angels blowing trumpets for a fool would not give him a right to preach; and without a trumpet, without a call, a man that has got it in him, and loves men, and understands what is for their welfare, and is willing to tell them of it, has a right to preach. The whole matter is as simple as common sense itself.

Every man who loves the Lord Jesus Christ has a right, in his own way, and for himself and family, to employ those symbols for the uses for which they were instituted. If it can be done better and more effectively in the household, the right is there. If it can be more beneficially administered in the brotherhood, the artificial family, the church, the right is there; but the church does not own it any more than it owns the Bible; and the church has no more right to take it away from the laity than it has to take the Bible away from the laity; and there is nothing in it to make it necessary that a minister should administer it any more than it is necessary that a minister should read the Bible and explain it.—*H. W. Beecher.*

Paul in two of his epistles, when sending the salutations of the churches, makes mention of “the church in the house” of Aquila and Priscilla, and that, too, with no intimation, that “church” in the latter case is used with any unusual latitude of signification.

Every Christian at the head of a family is authorized of God to teach in His name and to command in His name. Such a person is, by the anointing of the Holy Ghost, constituted prophet and king (paternal king, of course) of the household. And he may no more neglect the one office nor abdicate the other, than may a constituted pastor disregard his sacred obligations. Nay, more, the family is the nearest type of heaven of any institution on

lar professions, so that all business shall be holy unto the Lord; that it be conducted on Christian principles, with love of one's neighbor as of one's self. It needs thorough, symmetrical Christians in families, on the streets, in the marts of trade, in the counting-room, in the bank, in the workshop, in all the learned and secular callings, as in the pulpit; on every day of the week, as on the Lord's day. It needs, that practical Christianity shall be illustrated in all the departments of society, in every phase of human life; and to this, and to the mass of believers, the Savior had reference mainly, more than to the comparatively few office-bearers and spokesmen of the consecrated hosts of God's elect.¹ Every one of the original twelve He

earth, and beyond what is true of any other living being, the parent represents or misrepresents the Father above.

Therefore let it be known, that every Christian family is by divine appointment a religious institution, a constituted church, with its own worship, its own ordinances, and its own sacraments also. And let every believing father or mother, husband or wife, as need may require, appropriate the privilege.—*Moses Smith, in Advance.*

Any believer is competent to act as an *ordinary minister*, according as convenience may require, provided only he be endowed with the necessary gifts; these gifts constituting his mission. . . . It is also competent to him to administer the rite of Baptism, inasmuch as the latter office is inferior to the former. . . . The privilege of dispensing the elements at the Lord's Supper is confined to no particular man or order of men.—*John Milton.—Christian Doctrine.*

1. Let colleges exist for the purpose of scholarship, let theology even be taught to all who wish to study that greatest of the sciences; . . . but do not continue to multiply a class of able and worthy men—having no adaptation to the public work of the

sent forth, though their individual gifts were diverse and unequal. The persecuted disciples, on their dispersion from the Jerusalem center, went everywhere, preaching the Word according to their individual gifts—not merely in set discourses, to the delivery of which certain Apostles alone, by natural ability, human culture, or gracious endowment, were competent—but in simple exhortation, incidental and informal converse by the wayside and in the daily journeys of life, in families, in their secular vocations.

This result, it is believed, was in accordance with the design, *express* intent of the Great Commission; not merely that a comparatively few, on whom official hands have been laid in ministerial ordination, but that all who bear His name, and love Him—all, in every department of life, male and female, husband and wife, sons and daughters, mechanics, tradesmen—persons of all professions, to whatever business

ministry. . . . He is not a *minister* because he has completed a prescribed curriculum; he may be a scholar, a theologian, a critic. . . . Adaptation to the ministry is quite a distinct question. . . . My call is not for a learned ministry, but for a learned church. . . . Popularize, not professionalize theological education.

To my own mind, it is perfectly clear, that a considerable proportion of the young men who, during the last five and twenty years, have undergone preparation for the ministry, would, to-day, have been doing much more good had they never aspired to the pulpit.—*Ad Clerum.*—Parker.

I do not forbid you to preach, but both Nature and Grace do.—*A Bishop to a Candidate.*

I have seen so much of the trials and responsibilities of missionary labors, that I am unwilling to urge any one to assume them. *The urging must come from a higher source.*—Adoniram Judson.

called, in whatever position or office, sacred or secular, public or domestic, fiduciary or political¹—should “*occupy*” to the weal of men and the glory of God; each is to ‘preach the Gospel to every creature in his sphere and calling, and according to his special endowment.

But God calls some professionally to be apostles, teachers, missionaries, preachers, expounders of the Word—oral and editorial—summoning them to be wholly consecrated to such work. Are all thus called? No. Why? Because, doubtless, they are not by nature or grace endowed for such special work. Let believers be careful to ascertain their particular gracious call. Let none mistake the cry of ambition for God’s voice in the soul; a natural gift for a gracious endowment; a gracious endowment, even, for a prophetic summons and the highest call. It is surprising, not only that so few appreciate the divine privilege and heed the summons, but that so many, with such facility, haste to assume such, without evident commission. Ambition, self, love of place and power—others call them, not God,² His Spirit or His Providence, nor

1. Whose heart soever God has touched with a spirit of benevolence is ordained to go forth into society and preach the Gospel to every creature, each man speaking in the language of his own business.—*H. W. Beecher, in Norwood.*

2. When he leaves that parish for another, he says God has called him to another field of labor; and the dismissing council says, Amen. But all it really means is, that the people are tired of him, or he of them; or his salary is small; or the house is damp, and the situation unhealthy; or he wants to live in a city; or preach his old sermons; or have a wider scope. God calls him

a passion for souls; they call themselves. The old prophets, conscious of their insufficiency, as will be all true messengers of God, shrank from the position, and from the delivery of the messages enjoined, as "burdens," because they were, and ever must be, offensive to transgressors. Yet if any one aspires to be a bishop—if the love of Christ constrains, he desires a good work; yet to the office he may not be called. "Who is sufficient for these things?"¹ Ah, who? The divinely-called messenger of Jesus will very often find occasion to sympathise with the wailing prophet. Woe is me, my mother, that thou hast borne me a man of strife, and a man of contention to the whole earth. *Jere. xv: 10.* Yet it is, likewise, woe to him who, having been commissioned, dares to be recusant or recreant to his trust. He that hath My Word, let

to go just where the minister thinks, on the whole, he would rather go. If one or the other candidate should be defeated at the next election, it would be God calling him to another field of labor. There is no reason to suppose that the Deity is not just as much concerned with the shoemaker who moves from Lynn to Boston, in prospect of higher wages, and better lectures and concerts, as with the minister who moves from Boston to New York. God calls us all, and in only one way—by the use of our reason [Spiritually guided?]; and it would be just as pious, and a great deal more savory, if we would speak of it in a reasonable, and not in a supernatural way.—*Gail Hamilton.*

1. Without treasure of thoughts, without solid convictions, without a feeling of strength, with nothing but feverish haste and that poorest of gifts—the gift of words, flattening and belittling borrowed thoughts, some leap into the pulpit, as if it were heroic rather than foolhardy to take responsibilities to which they were not equal; as if a call consisted of bold desire. How unlike the Divine Master!—*Theo. D. Woolsey.*

him speak My Word faithfully. What is the chaff to the wheat? saith the Lord. *Jere. xxiii: 28.* "When God commands to take the Trumpet to blow a dolorous or a jarring blast, it lies not in man what he shall say, or what he shall conceal."¹ It becomes, then, one professedly sent from God, not only to speak with fidelity, symmetry and graveness becoming the message he delivers, but to take care that his life comports with it.

Every believer has his gift, and his call for its consecration. There ought to be no mistake as to *his*. "To every one his own"—his peculiar gift. It must be consecrated. It may be one, five or ten talents; most probably, most commonly *one*, but it *is* one—silver-like or gold-like—a talent, and sure to become shining, if well used. The trouble with most is, they despicably bury because it is only *one*, or mistake the possession of one for five or ten, and thus make themselves a spectacle—from which all the wise and good turn with averted eyes. All, also, have their opportunities. They are also talents, often very weighty for good, very momentous for their own or others' weal. Opportunities are for those who watch for them. Woe to him who fails to discern them, and to improve! They never return! An ancient once sent up a wail, *Perdidi diem*—I have lost a day! He knew it would never return; that it had been freighted with golden opportunities, but gone forever! Wake, Soul Immortal, to thy possibilities and opportunities!

Every one should do what he is specially ordained to do. What that may be cannot fail to be discerned

by wise knowledge of one's self, his capabilities and his deficiencies, and by noting Providential indications. It may be to be active or passive, but not to be idle or indolent; to speak or to be silent, to move forward or to stand still, waiting patiently for the Providential voice,—*Do this* special service, or *do that*. He must do something, for it is “reserved to God and angels” only “to be lookers on”—and even they must be exceedingly active, energetic; for God *reigns*, and the glorified “rest not, day nor night,” in His service, doing their work. The Divine Exemplar, as in all other phases of life, has given us the example. “*Mine hour is not yet come*”—not exclusively with reference to His tragical passion, but the hour for each special word or work. For every deed, for every utterance, each disciple has his hour, and must patiently bide its coming. Bide, man, thine hour. Seize thine opportunity.

O heart, be true!
True to thyself and to thy God,
Though all around thy path may change,
Though oft the road that thou hast trod,
To those that hear no guiding word
Seems hard and strange;
Whatever else the whole wide world may do,
Be true, O heart, be true!

It was not His look, nor His declamation, nor His fine periods; it was not even His prodigious weight of matter; but it was the sacred exhalation of His quality, the aroma, the auroral glory of His person; this it was, that quelled the marshal and his posse, and sent them back to make return, not that He could not be found, but that He was too great and awe-inspiring to allow the touch of their hands.

One who can be unified with God by his faith; . . . one who knows God as he knows his friend, and by closeness of insight gets a Christly meaning in his look, a divine quality in his voice, action visibly swayed by unknown impulse, imagination that is apocalyptic, beauty of feeling not earthly, authority flavored by heavenly sanctity and sweetness, argument that breaks out into flame, asserting new premises and fertilizing old ones, more by what is put into them than by what is deduced from them. Such a man can be God's prophet; that is to say, he can preach.

A man's atmosphere is the mysterious efflux, exhalation, ærial development of his personality.—*Dr. Bushnell.*

In proportion as the spiritual gains predominance over the material in our nature, does not the soul take possession of the body, shine through its features, attitude, looks, and reveal itself to those whom words cannot reach? What faith in God and virtue may a tone express!—*Dr. Channing.*

It was said that the face of Keble in his later years was like that of an illuminated clock; the color and kindling had long faded away from the hands and figures, but the ravages of time were more than compensated for, by the light which shone from within.—*H. P. Liddon, D. D.*

CHAPTER VIII.

THE TREASURE IN EARTHEN VESSELS.

We have this Treasure in earthen vessels.—*II Cor. iv: 7.*

—Present your bodies a living sacrifice, holy, acceptable unto God—your reasonable service.—*Rom. xii: 1.*

The body is . . . for the Lord, and the Lord is for the body. . . . Know ye not that your bodies are the members of Christ? . . . Know ye not that your body is a Temple of the Holy Spirit, which is in you—which ye have from God—and that ye are not your own?

Glorify God, therefore, in your body.—*I Cor. vi: 13-20.*

The Treasure—all treasure of Truth, all intellectual and spiritual treasure—is in earthen vessels. This, on the human side, was as true with respect to Jesus as it was to His disciples. He was, indeed, “God manifest,” but “in the Flesh.” As the Divine Man, He spoke to men. In the study, therefore, of Him, as the Great Teacher, His material presence can be, by no means, ignored or unconsidered. It must have been impressive and attractive. The original *ἡύξανε* in the statement of Luke implies a rapid, luxuriant and symmetrical growth of the physical organism to its maturity. Physical and spiritual energy developed apace with each other, for He waxed strong *in spirit*, filled with wisdom, and the Grace of God was upon Him. There can be no mistaking the evident indication of vigorous physical development in the

metaphorical word *προέκοντε*. Jesus increased in wisdom and stature, and in favor with God and men. *Luke i: 80; ii: 40, 52*. Those physical attractions, which impress, and secure the favor of men, waxed apace with the spiritual graces of the Son of God. There was, doubtless, Providential design in the omission of the sacred historians to delineate the person of Jesus at His maturity, to record the precise day of His birth and of His death. Modern biographers would have been careful to detail minutely person, build, complexion, tones, expression, gesture, gait, costume and habits. Indeed, historical paintings are deemed incomplete without such minute delineation. The Apostolic Fathers left no intimation on the subject. In the fifth century, Augustine said: "The real features of the Virgin, as of our Lord, were unknown."¹ Some assume that the person of Jesus

1. Nicephorous, quoting from a description given by John of Damascus, in the 8th century, says, that He resembled the Virgin Mary; that He was beautiful and strikingly tall, with fair and slightly curling locks, on which no hand but His mother's had ever passed, with dark eyebrows, an oval countenance; a pale and olive complexion, bright eyes; an attitude slightly stooping, and a look expressive of patience, nobility and wisdom.—*Farrar's Life of Christ*.

The vivid and particular description of His person—found, it was said, in an ancient manuscript—by one Publius Lentulus, an alleged President of Judea, in a communication to the Senate of Rome, is not regarded authentic:—

"There has appeared in our times a man of great virtue, named Christ Jesus. . . . He is a man of lofty stature, beautiful, having a noble countenance, so that they who look on Him may both love and fear. He has wavy hair, rather crisp, of the color of wine, and glittering as it falls down from his shoulders, with a

must have been inferior, from the prophetic description in Isaiah 53d. That refers, it is believed, to the inferiority with which He would appear to the Jews, when they set His parentage, birth, residence, occupation and ignominious death over against His assumed Messiahship, in connection with the requirements of His teaching and practice—opprobrious and repugnant to their pre-conception and anticipations

parting in the middle of the head, after the manner of the Nazarenes. His forehead is pure and even, and His face without any spot or wrinkle, but glowing with a delicate flush. His nose and mouth are of faultless beauty. He has a beard abundant and of the same hazel color as His hair—not long, but forked. His eyes are blue and very bright. He is terrible in rebuke, calm and loving in admonition—cheerful, but preserving gravity. He has never been seen to laugh, but oftentimes to weep. His stature is erect, and His hands and limbs are beautiful to look upon. In speech, He is grave, reserved and modest, and He is fair among the children of men.”

Celsus, of the second century, in his scurrilous assault upon Christianity and its Founder, remarks: “How could the Divine body fail to excel others? But His, in no respect, did thus excel; as Christians themselves say, It was small, uncomely, and without nobility.” Of this Celsus, Neander, in his history, says: “Wherever he thinks the evangelical narratives can be made to answer his purpose, he considers their authority to be unimpeachable; but when they refuse to lend themselves to his polemical interest, he denies their truth.” And respecting this particular statement, he adds: “He lays hold of the *wholly unfounded tradition* respecting the uncomeliness of Christ’s person, to represent it as inconsistent with the supposition, that Christ partook of the divine nature beyond all other men;” . . . “which tradition had grown out of the idea—pushed to the extreme—of Christ’s appearance in the form of a servant, and literal interpretation of Isaiah 53.”

Patient, collected, clear-faced, large-eyed—eyes that looked full upon you; not piercing, or searching, as if seeking to know, but

of Him. There was but little correspondence between their Ideal Christ and Jesus of Nazareth. Hebrews, with Gentiles, had associated mental and spiritual power, capacity to lead and teach, with favorable accidents of birth, auspicious social position, and, especially, imposing physical stature. But such expressions as the following, from those who "had heard," "seen," conversed with, and "handled Him" in the Flesh—granting that they refer more to His spiritual nature and presentment than to His physical—are most significant and precisely in accord with natural presumption as to His bodily presence: "The Word

with a comprehending gaze, as if He included, and understood fully, every one that He looked upon, and needed not that any should tell Him what was in man.—*H. W. Beecher.*

There is a calmness, a steadiness, in the character of Jesus, a naturalness in His evolution of the sublimest truths under the strain of the most absorbing and intense excitement, that could come only from the *one* perfectly trained and developed body, bearing as a pure and sacred shrine, the One Perfect Spirit . . . able to walk and teach all day, and afterwards to continue in prayer all night, with unshaken nerves, sedately patient, serenely reticent, perfectly self-controlled—walked the earth, the only man that perfectly glorified God in His body no less than His Spirit.—*Atlantic Monthly, July, 1866, p 92.*

Jesus was of stately growth, with eyebrows that joined together, beautiful eyes, curly hair, in the prime of life, with black beard, and with a yellow complexion and long fingers like His mother's.—*St. John of Damascus, in 8th Century.*

In appearance He was base.—*Clemens of Alexandria.* Without beauty.—*Justin Martyr.* His body was small, ill-shapen and ignoble.—*Origen.* His body had no human handsomeness, much less any celestial splendor.—*Tertullian.*—*Cited by Farrar.*

The Talmud recognizes Jesus as a youth of great beauty, eloquence and promise.—*C. E. Stowe. Atlantic Monthly, June, 1865.*

was made Flesh." "The Image of God." "We beheld His Glory." "The Form of God." "The very Stamp of His Substance." "The Effulgence of His Glory." "The Glory of God in the face of Jesus Christ." "For in Him dwelleth all the Pleroma of the Godhead bodily."

It is not probable, that the Divine "Treasure" was shrined in an inferior or repulsive earthen vessel, dwarfed or gigantic. It is evident, from every consideration, that God would manifest Himself in a symmetrical organization, if not the finest possible. If He was indeed "manifest" in an ordinary, unsymmetrical or diminutive body, surely the Divine would have triumphed over the human—been unimpeded by the infirmities of the flesh, would have quickened the body with intense vitality, and moved it with superhuman energy. What energy was possible, latent and reserved in Him, may be apprehended from that manifestation He made of it when He expelled the money-changers from the Temple; when the crafty dignitaries wilted down and hasted away from His glance; when the minions of the hierarchy sent to arrest Him, at one time, and the squad of Roman soldiers at another, fell back, appalled at His majesty. The bodily Temple must have been aglow with the fire of the Divine Indweller. All corporal expression, all speech, must have betokened divine impulsion. It could not have been otherwise. True, a diminutive physical organization, or one dwarfed, shrivelled or enfeebled by disease, seems sometimes to be Titanic under the enginery of an indomitable will—a grand soul. An attenuated frame, a hollow cheek, a sunken

eye, tones tremulous in weakness, or under the stir of inward emotion, give potency to speech, as they did to that of Fisher Ames on the British Treaty. Jesus was the manifestation of God in the flesh. Divinity must have shone through it, revealed itself in the gait, loomed up in grandeur through the head; looked out of eyes—full-orbed and piercing, ravishing in love, scathing, withering in condemnation; would have been discerned in every lineament, shifting line of thought and emotion; spoken in every utterance. Those eyes must have beamed with intelligence, been lit up with rapture—unquestionably did melt in tenderness, sympathy, pity, love, as they met those of a loved or an afflicted one; or flashed in holy indignation, when they encountered those of a deceived or deceiver, flaunting self-righteousness or hypocrisy in cast, tone and robes before Him, and wilted them down. Guilty souls ever shrunk from the scrutiny of such eyes divine.

Striking incidents in His intercourse illustrate and corroborate the belief. His countenance, doubtless, was flexible to the expression of every emotion; His gestures commanding and benignant; the tones of His voice melodious; all His movements, it may be supposed, were in accord with His divine assumption. To connoisseurs of physical beauty, it, doubtless, would have been worth a circuit round the globe to be permitted to look upon the outward form of the Man Divine; to gaze into His divine eyes; to listen to His mellifluous utterances; to feel the pressure of His divine hand. The personal presence of such a Being must have had much to do with the attractive-

ness of His teachings. It must have been a privilege, indeed, to see, hear, to touch the hand of Jesus in the Flesh.

It is not surprising, then, that the weightiest woes, passing into funereal wails were pronounced over the people of Capernaum, among whom He dwelt, for their indifference to His presence—their deliberate rejection of Him as the anticipated Messiah, and their personal Savior, after such frequent, gracious homilies to them, and the working of such stupendous deeds daily before them—on their streets and in their synagogues. “Passing through the midst of them, went His way.” “Some of them would have arrested Him, but no man laid hands on Him.” “The Pharisees said unto the officers: Why have ye not brought Him?” “The officers answered: Never man spake like this man.” “As soon as He had said unto them, I am He, they went backward, and fell to the ground.” All such incidents are indicative of the majesty of His personal presence.

Now, though the physique of men is the last, in importance, to be considered in the category of ministerial gifts, as an agency of power in the ministry it is not to be disregarded. We have this treasure in earthen vessels. Men cannot look, as does God, into the heart, but are impressed, favorably or unfavorably, by external manifestations. The entirety of the physical organization speaks. Every organ, every muscular motion have their articulate voices. These, though subtle and indefinable, are no less potent. The habitudes of thought or emotion will, in a very few years, be revealed through the physiognomy. The ec-

clesiastical cast of assemblies is often thus indicated, as well as by costume and speech. There seems to be affinity between certain cerebral organizations—temperaments and creeds. Truth is many-sided; of infinite sides; is spherical. Diversities in creeds have come mainly from mental diversities, as well as from diversities in religious culture—truth being variously, sometimes diversely, and only partially discerned on those many sides. But education, unquestionably, has its moulding power. Sydney Smith, who hated, as an ecclesiastic, all dissenters, expressed much truth, though in a caricature, when he declared, with reference to a certain sect: “The very character of the English face is altered; for . . . transforms the countenance so certainly, and almost as speedily, as sottishness or opium. Go to their meeting-houses, or turn over the portraits in their magazines, and it will be seen that they have already obtained as distinct physiognomy as the Jews or the Gipsies—coarse, hard and dismal visages, as if some spirit of darkness had got into them, and was looking out of them.”¹

1. Hugh Miller tells us of a community of native Irish, who, two hundred years ago, were a fine type of men, but, being cast out of their native seat and subjected to various untoward conditions, have now come to have crooked and stunted forms, projecting mouths, retreating foreheads—almost caricaturing human nature.—*Burr.—Temptation to Unbelief.*

Each religious sect has its physiognomy. The Methodists have acquired a face; the Quakers a face; the nuns a face. An Englishman will pick out a dissenter by his manners.—*Emerson.*

His delivery in the pulpit was the worst I ever met with. Such tones never came from any human voice within my hearing. He was the very ideal of bad delivery. Then, I must say, the matter

Smith had not the candor, nor the manliness to admit, that the major part of this physiognomic transformation might be attributed to bodily hardships and mental trial, to the gripe of early poverty—protracted to maturity, and to the depression of corresponding social position; that, too, in conjunction with the distorting or the debasing influences of previous unregenerate life. To such privations, and to such disadvantages, Smith had been a stranger, and for those who, out of such tribulation, entered upon the Christian life, it is feared, though a clergyman, he had but little sympathy.

It is, therefore, a source of encouragement to those believing themselves to be called to the ministry, denied by nature of an impressive or attractive physique,

was often as uninviting as the manner. He carried his principles out to their full extent. . . . Add to all this:—his manners had a bluntness, partly natural, partly the result of long seclusion in the country. . . . But he had a true benevolence, and what is more worthy of being noted, he was given to a facetious style of conversation.—*Dr. Channing on Dr. Hopkins.*

. . . His pale, thin face, and tall, emaciated form, seemed, as he spoke, to be glowing as alabaster glows when lit up by an inward fire. And, indeed, brain and heart were on fire. He was being self-consumed. Every sermon in those latter days burnt up a portion of his vital power. Weakness of body made him more excitable, and every excitement made him weaker.—*Biography of F. W. Robertson.*

The old, hackneyed story; not a new anecdote, not a single reflection of any value; but the manner, the *manner*, the delicate inflections of voice, the elegant and appropriate gesture, the sense of beauty produced by the whole, which thrilled us all to tears, flowing from a deeper and purer source than which answers to pathos.—*Margaret Fuller on Everett's Eulogy of Lafayette.*

that a soul disciplined, sanctified, purified—expanding under the messages of salvation—may give to a body a power and impressiveness, corresponding somewhat to the dignity of the position and the importance of the truth they undertake to proclaim. A warm, earnest heart, with a grand theme, will make a plain intellect effective in a feeble organization; will reveal itself attractively in any organization, however feeble. “Let no man despise thee,” said the royal Apostle to Titus. Let no vices of your mind defile that which God has made the Temple of the Holy Spirit. So demean thyself, internally and externally, in every circle, at home, in public, in social intercourse or public manifestation, as to enforce respect. Think nothing, desire nothing, say nothing unworthy of thy sublime vocation, and men will ever do thee homage.¹ Fail not to heed, that the fires of unlawful desire, unlovely, unchristian emotion—their habitual indulgence will inevitably leave the scars of their ravages on the physiognomy. “Let no man despise thy youth.” Let thy personal presence, Timothy, thy demeanor on all occasions, especially in the pulpit, under the expansion of the messages thou dost deliver, and the exalted position thou wilt occupy—though young, bear the impress of manhood, the dignity of a Christian minister. Covet earnestly the best gifts—intellectual, educational, spiritual, in delivery, in demeanor; disregard none of these means to influence, and these instrumentalities to power among men; earnestly desire them all; strive for

1. Fear God, and where you go, men shall think they walk in hallowed cathedrals.—*Emerson*.

their attainment; make the most of thyself, young man of God, of thy position, on every occasion, exalted to be an ambassador of Jesus Christ.

In intelligent communities, in large cities, where concentrate the keenest and best trained minds, where men are stamped somewhat according to their measure, weight or worth, it is supposed, there would be the most correct estimate and appreciation of the best ability in the pulpit. It is not always so. Pretension often passes for merit; profession for possession; sound for sense; verbosity for thought; declamation for logic; lungs—"the voice and nothing else"—for brains; fine build, agreeable person, magnetic address, pleasant elocution, mellifluous utterance, dexterity in collocation of substance or verbiage, fore-fronted with audacious assurance and assumptive manner, for intellectual *strength*. "Sons of Thunder," so-called, fervid declaimers, will generally secure larger and more appreciative audiences, of the shallow and the superficial, than profound thinkers, dispassionate reasoners. Ideas by them, if there be any well conceived and tangible, are spun out into filaments of words, or diluted to infinitesimal weakness in the wordy fluid. A thinker like John Foster or Coleridge, a theologian like Jonathan Edwards, a brilliant expositor like the author of *Ecce Deus*, a passionate Christologist and cogent logician like F. L. Patton, in pulpit utterances, attract only comparatively small audiences, while admiring thousands hang upon the oratory of Whitefield—his earnest appeals, abrupt transitions, startling imagery, sublime apostrophe, vivid description, tragic action, and

attend his dramatic triumphs from shore to shore.

The voice from all this to the student of sacred oratory is:—since very many hearers are swayed by previous pre-judgments for or against a speaker; by impressions from attractive or unattractive physique; by good or bad elocution; by poverty or wealth of language; by gracefulness or awkwardness in delivery and gesture; by the transient, accidental associations of the locality, the occasion and the hour; by the state and the receptivity of their own minds and hearts when they hear, in very many instances, more than by the intrinsic value of the speaker's talent, and the weight of his message, it is of the highest importance to him who has consecrated himself with all his powers to the master work, as a profession and life-business, of endeavoring to induce men to give heed to the commands of God, the Gospel of His Son; that he should give proper heed to these things—trivial, sensuous and transient as they may seem; nothing, however, is trivial, nothing is transient;¹ impressions on the soul are eternal;—that he may be most successful in his mission. The expression of an eye, the quivering of a muscle, the sway of the body, the emphasis of gesture, the weight and potency of a word or a sentence, tone and inflection, combined attitude and expression, are powers in speech. But absorption with the message itself, completely mastered, is of

1. Did we know it rightly, nothing is trivial; since the human soul, with its awful shadow, makes all things sacred. . . . You are living your daily life among trifles that one death-stroke may make relics.—*Minister's Wooing*.

the first and last importance. Without it, aspirations for, and attempts at oratory end in mechanical posture, empty chattering, soulless elocution. The message apprehended, its potency inwardly experienced, delivery, though hesitating, struggling for adequate expression, cannot fail to be effective. Out of ungainly person, awkward posture, unsightly action, stammering tongue, hesitating, limping, blundering speech, jagged tones, the fire of conviction will leap, and into the souls of hearers. Personal defect, fault in delivery will be forgotten under the inspiring spell. The speaker will seem charged with spiritual power—luminous with light. Hearers will be fired to heroic endeavor, and will cry out, as did the Crusaders under the spell of Peter the Hermit: “God wills it;” or of Whitefield: “Take to the life-boat!” “Good God! He is gone!”

When all the graces of oratory spring out of a strong, well-disciplined and richly-stored mind, throned in attractive person—quickened, stimulated to expression by a message sent from God—then speech becomes a divine prophecy, effective to the highest degree. If the gifts of Daniel Webster, or those of Edmund Burke, had been consecrated to the ministry, what magnificent harvests, under Grace, as we, in our poor arithmetic, compute, might have been gathered into the garners of the Lord. But not many wise after the flesh, not many mighty, not many noble are called. God has chosen the foolish of the world to shame the wise, and the weak has He chosen to shame the strong; also has He chosen the ignoble, the abject, and the unknown, to humble the distin-

guished, that no flesh could boast before Him. The treasure is put into earthen vessels. Jesus is made unto us wisdom from God, righteousness, sanctification, and redemption; that according as it is written, He that glorieth, let him glory in the Lord. *I Cor. i: 26-30*. In Whom all the treasures of wisdom and knowledge are hidden. *Coloss. ii: 3*. In everything, His messengers are enriched by Him in all speech and in all knowledge. *I Cor. i: 5*.

And every virtue we possess,
And every virtue won,
And every thought of holiness,
Is His, and His alone.

Nevertheless, these inferior elements are not to be despised. Nor does it follow, because, as a historic fact, that not many wise men after the flesh; not many mighty or noble, even when evincing that they had been born again, preferred the heavenly vocation to a secular; it does not follow, that the great intellectually might not, if called, and sanctified, be potent for the eternal weal of men, somewhat in proportion to their weight of talent; otherwise, it would seem that the Spirit could not, or would not, work as efficiently through the strong, well-disciplined and well-stored mind, as through a feeble, uncultivated and barren one. Whatever thy gifts are, in what bodily presence shrined, give heed, elect man of God, to the solemn interrogations from Heaven: Know ye not that your body is a Temple of the Holy Spirit? and that the Spirit of God dwelleth in you? Ye are not your own. Ye were bought with a price. Therefore, in your ministrations, glorify God in your body, as well as in your spirit, which are God's.

ILLUSTRATIVE AND SUGGESTIVE.

“Who in presence are base among you.” . . . “For his letters, they say, are weighty and strong, but his bodily presence is weak, and his speech despicable. . . . Let such an one consider, that such as we are in word, through letters when absent, such are we also in deed, when present. But though I be plebeian in speech, yet am I not in knowledge.—*II Cor. x: 1, 10-11; xi: 6.*

This is supposed to have reference to the very diminutive and crooked form, and the ungraceful deportment of the apostle; . . . to the weak, shrill voice, and defect in enunciation.—*Bloomfield.*

And I, brethren, when I came to you, came not with the excellency of speech, or of wisdom, proclaiming unto you the testimony of God. . . . And I was with you in weakness, and in fear, and in much trembling. And my speech and my preaching was not with persuasive words of man’s wisdom, but in demonstration of the spirit, and of power.—*I Cor. ii: 1-4.*

There was a tradition that Paul was low in stature, crooked in form, and bald-headed. Some suppose, from Galatians 4: 15, that his eyes were diseased.

That dwarfish, bald, stammering man.—*Recreations of a Country Parson.*

His stature was diminutive, and his body disfigured by some lameness or distortion, which may have provoked the contemptuous expression of his enemies. His beard was long and thin. His head was bald. The characteristics of his face were:—a transparent complexion, which visibly betrayed the quick changes of his feelings, a bright grey eye, under thickly overhanging, united eyebrows, a cheerful and winning expression of countenance, which invited the approach and inspired the confidence of strangers.—*Conybeare and Howson.*

Paul was, we are told, short in stature, almost bald, bow-legged, stout, with eyebrows meeting, and with a prominent nose. Other

accounts add, that he had small but piercing grey eyes. His manner was, it is said, singularly winning. His face and figure must have been remarkably of Hebrew type.—*Acts of the Apostles*.

Paul was small in size, and his personal appearance did not correspond with the greatness of his soul. He was ugly, stout, short, and stooping, and his broad shoulders awkwardly sustained a little bald head. His sallow countenance was half hidden in a thick beard, his nose was aquiline, his eyes piercing, and his eyebrows heavy and joined across his forehead. Nor was there anything imposing in his speech, for his timid and embarrassed air gave but a poor idea of his eloquence.—*Renan*.—*The Apostles*.

The most emphatic revelations of the soul are made through glances of the eye. By the looks, only, can the soul signify complex experiences—hope, fear, yearning love, sad and sorrowful—and all in an instant. The revelations of the soul's inmost life will not be incarnated in the rude materials of common language. But a look is almost as immaterial as a thought. A glance is a fit incarnation of a thing so tender as love. Not what they say, do we remember of absent friends, but how they looked while saying it. We live upon the meaning of the expressions of the face more than of the tongue. The silences which speech carries along with it are often more emphatic than words. . . Words are of the flesh; looks are of the spirit.—*H. W. Beecher*.

The eye, the tone, the smile help words that are spoken. . . . A tone would do more than all syntax to give the meaning of some doctrine.—*Ecce Deus*.

Her appearance had nothing prepossessing. Her extreme plainness—a trick of incessantly opening and shutting her eyelids—nasal tone of her voice—all repelled.

Her face beamed, and the young people came away delighted, among other things with “her beautiful looks.” When she was intellectually excited, or in high animal spirits, as often happened, all deformity of features was dissolved in the power of the expression.—*Emerson on Margaret Fuller*.

There is in every human countenance either a history or a prophecy, which must sadden, or, at least, soften every reflecting observer.—*Coleridge*.

Amazing is the power of sound; it searches the soul more than

than the vision; it vibrates and reverberates; sound more immediately and more deeply penetrates. Nothing presented to the eye tingles along the blood like things presented to the ear.

Earnestness creates earnestness in others by sympathy; and the more a preacher loses and is lost to himself, the more does he gain his brethren.—*Dr. Newman.—Lamps, Pitchers and Trumpets.*

In some remarkable manner, everything about Hall, all he does or says, is instinct with power. Jupiter seems to emanate in his attitude, gesture, look and tone of voice. Even a common sentence, when he utters one, seems to tell how much more he can do.—*John Foster.*

The speaker who will impress us most is not the man that is thinking about himself and his eloquence, or even that makes *us* think about him and his eloquence; it is the single-minded, earnest-hearted man, whose end is to convince you; in whose mind his subject has *increased* till it looks like all the world, and himself *decreased* till he has dropped utterly out of sight.—*Thoughts of a Country Parson.*

What is said is the least part of the oration. It is in the attitude taken, the unmistakable sign, never so casually given, in tone of voice, or manner, or word, that a greater spirit speaks from you than is spoken to in him.

There lies the burden on his mind—the burden of truth to be declared—more or less understood; and it constitutes his business and calling in the world, to see those facts through, and to make them known. What signifies that he trips and stammers; that his voice is harsh or hissing; that his method or his tropes are inadequate? That message will find method and imagery, articulation and melody. Though he were dumb, it would speak. If not—if there be no such God's Word in the man—what care we how adroit, how fluent, how brilliant he is?—*Emerson on Goethe.*

In the reading of a great poem, in the hearing of a noble oration, it is the subject of a writer, and not his skill—his passion, not his power, on which our minds are fixed. We see as he sees, but we see not him. We become part of him, feel with him, judge, behold with him; but we think of him as little as ourselves.—*Ruskin.—Poetry.*

Then and there do what you are here having a meeting in
you is one & your work. In our time, and of all speak-
ing and writing of the tongue as many cannot do it, except
the best and most of them. But of speech. But of
thought. The best of thought I have it with few of all in the art
of having something greater to speak. I have heard
many who go out to struggle in the way were some dissem-
ing of something. I have heard no longer as I remember Words-
worth's talk. But now that word is gone out of our, and
by all means to make beauty and truth what it first I thought
to have and have and make them true for each and for no other
deliberate purpose. I have no intention now any longer to be
in the way of thought. In the best become a personal
matter of thought on which you judge to higher truth, and make
your own. He has not even words, the language of thought
Phonetic. I could long for an Oliver without any Phonetic
at all.

To make an oral voice here, what is to make, why that would
not come being that is not the tongue to answer? It is English
writing. — *George*

Keep your face, keep your face. For the essential thing is heart
and heart of all of necessity. Speak what you do know, believe
and are generally in it and are answerable for every word. Dis-
tinction is the power to translate a truth into language perfectly
adaptable to the power to which you speak. — *Ameron*.

They are business is to speak Things. — *Order Cracked*

The best manner of speaking is to gather your materials and
set fire to them in the pulpit. — *Ad Caram*. — *Pariser*.

CHAPTER IX.

THE ESTHETICS OF SPEECH.

The Lord God hath given me the tongue of the learned, that I might know how to strengthen with a word the weary.—*Isaiah l: 4.*

A word spoken in season, how good it is!—*Prov. xv: 23.*

A word fitly spoken is like apples of gold in pictures of silver.—*Prov. xxv: 11.*

I send you forth as sheep in the midst of wolves; be ye therefore wise as serpents and guileless as doves.—*Matth. x: 16.*

Let your speech be always with grace, seasoned with salt, that ye may know how ye ought to answer each one.—*Col. iv: 6.*

Sound, irreprehensible speech.—*Titus ii: 8.*

If any man errs not in word, the same is a perfect man—able to curb also the entire body.—*James iii: 2.*

He spake to them many things in Parables.—*Matth. xiii: 3.*

Therefore, every Scribe, who has been discipled into the Kingdom of Heaven, is like unto a householder, who bringeth out of his treasury things new and old.—*Matth. xiii: 52.*

Wonderful is human speech—that which most distinguishes man, intellectually, vocally, from the brute, and lifts him toward the angels. Thought, will, desire, emotion, through it find expression, as best they can, in the travail of the soul. But fluency therein does not necessarily indicate strength, fertility, or wisdom—more likely shallowness, sterility, folly. The silent, the reticent, the hesitant, who think much, say little, are the most reliable and substantial. There is

more potency in the monosyllables of some, than in the orations of others.¹

What the silent Princes of Orange did, both in Holland and England, what did Oliver Cromwell, the world knows. "There is no silence like the speech you cannot listen to without danger of locked-jaw," and "here is a man whose word represents a thing."²

1. A Lacedemonian was fined for saying that in three words which might have been expressed in two.—

There is a reason assignable, not only for every word, but for the position of every word.—*Coleridge*.

A phrase may outweigh a library. . . . There may be phrases which shall be palaces to dwell in, treasure-houses to explore; a single word may be a window from which one may perceive all the kingdoms of earth, and the glory of them. Oftentimes a word shall speak what accumulated volumes have labored in vain to utter; there may be years of crowded passion, and half a life in a sentence.—*Atlantic Monthly, April, 1862*.

2. Carlyle's Cromwell.

This, indeed, is what speech is for—to make the statement; and all that is called eloquence seems to me of little use, for the most part, to those who have it, but inestimable to such as have something to say.

It is much less difficult to find out what to say, than what to leave unsaid.—*Dr. Emmons*.

The talker is to my mind, by necessity, the smallest of human souls. His soul must ever dwindle, dwindle, dwindle, for he utters great feelings in words instead of acts, and so satiates his need of utterance, the need of all.—*F. W. Robertson*.

Through every clause and part of speech of a right book, I meet the eyes of the most determined of men; his force and terror inundate every word; the commas and dashes are alive; so that the writing is athletic and nimble—can go far and live long.—*Emerson on Goethe*.

I have no faith in artificial eloquence. Teach men to think and

The windy Long Parliament has gone its way; this man's silence, hesitancy, jagged speech passed into most heroic deeds—the grandest achievements. He made the English history of his time. He became the central figure in Europe.

A profound thought struggles for utterance. Language is often inadequate to express it. The sprite, tone, or flavor of a subtle, refined, delicate sentiment or emotion cannot be expressed in words. Necessarily, much that is recondite and involved must remain unexpressed. The recipient mind alone can interpret it. Many are able to speak well, few the right word at the right time. All proverbs recognize these canons of wise and effective speech. "There is a time to speak and a time to be silent." "In the multitude of words there wanteth not sin; but he that refraineth his lips is wise." "Answer not a fool according to his folly, lest he be wise in his own conceit." "Speech is silvern, silence is golden." "Their strength is to sit still." The salvation of

feel, and, when they have anything to the purpose to say, they can say it.—*Dr. Nott.*

I always halloo when I haven't anything to say.—*Lyman Beecher.*

Dr. Hawes used to give Dr. Emmons the credit of having molded his style of preaching by a single criticism. He had read him a composition which was exuberant with rhetoric. Dr. Emmons' comment was: "Joel, I kept school once. When I whipped the boys I always stripped the leaves off the rod"—and he drew an imaginary rod through his fingers by way of illustration.—*Park's Memoir.*

When you have anything to say, say it; and stop when you get through.—*Dr. Witherspoon.—Bib. Sac. July, 1870.*

many a nation and many a man, in the time of perplexity and trial, has been in sitting still, in silence and inactivity. They stood and waited.

“Never man spake like this man”—not only as to originality, strength and grandeur of thought, but also as to its delicacy, grace, fitness, pertinency. “I have yet many things to say unto you, but ye cannot bear them now.” Give not that which is holy unto the dogs, neither cast your pearls before the swine, lest they trample them under their feet, and turning, rend you. *Matth. vii:6*. When the Scribes and Pharisees sinisterly brought an adulteress for adjudication, at first He was silent. But as they pressed Him, He smote them with the catapult of the sentence, quietly ejaculated, but swift, irresistible, annihilating in execution. He that is sinless among you, let him first cast the stone upon her—No more. The smitten went out, one by one, the highest to the lowest, “convicted.” Lifting Himself, seeing no one but the woman, He inquires: Where are thine accusers? Hath no one condemned thee? Nor do I. Go. Sin no more. *John viii*.

Herod and Pilate were both awe-stricken by that same august silence, broken only by the monosyllables: “Thou hast said it.” Whose words are the fewest, the most resembles God. “I think,” said Cato, “the first virtue is to restrain the tongue; he approaches nearest to the gods who knows how to be silent, even though he is in the right.” Jesus was reserved in His confidences, and yet how fully He poured out His heart to His loved ones, at times! Must He not have been what He claimed He was?

Should not His disciples strive to approach such a divine self-mastery, such a regimen of the tongue?

“If you your lips
Would keep from slips,
Five things observe with care;
Of whom you speak,
To whom you speak,
And how, and when, and where.”

The great Apostle, who had sat at the feet of Gamaliel—embodiment of lofty personal dignity, and of royal attainment in Hebrew lore—that Apostle, who was himself Prince in effectiveness of, if he was “plebeian”—plain or unadorned, as he meant—in speech, exhorted believers at Colosse to let their “speech always be with grace, seasoned with salt, that they might know how to answer every man.” And again to Titus, that he should exhort young men, among other things, to shew themselves, in teaching, incorrupt, grave, sincere, unassailable; with sound, irreprehensible speech. Such importance did he attach to speech, even in the familiar converse of life, on what may be deemed trivial, and from the humblest believer. Speech indicates the man—the professedly regenerate as the unregenerate. As a masquerade, it cannot abide. The soul will reveal itself, consciously or unconsciously. Out of the abundance of the heart the mouth speaketh. And by thy words thou shalt be justified, and by thy words thou shalt be condemned. *Matth. xii: 34-7.*

Some suppose that strong speech is necessarily associated with, if not inseparable from, rough, coarse, indelicate expression and boisterous tone. Real strength is in the bare thought, bodied in the com-

prehending and properly located words,¹ no more, no less, uttered with simplicity as well as earnestness, with dignity and tone in accord with the subject and the occasion. If the address and attitudes of Jesus or of Paul, so far as they are revealed or inferred, be scrutinized, no tumidness in speech or carriage, coarseness, indelicacy, impropriety, unsightliness or extravagance in utterance or tone can be detected. There was always the most felicitous and careful choice of words, the highest dignity and delicacy of expression. Study earnestly to present thyself approved unto

I. Think not that strength lies in the big round word,

Or that the brief and plain must needs be weak,

To whom can this be true who once has heard

The cry for help, the tongue that all men speak,

When want or woe or fear is in the throat,

So that each word gasped out is like a shriek

Pressed from the sore heart, or a strange wild note

Sung by some fay or fiend. There is a strength

Which dies if stretched too far or spun too fine,

Which has more height than breadth, more depth than length.

Let but this force of thought and speech be mine,

And he that will may take the sleek, fat phrase,

Which glows and burns not, though it gleam and shine—

Light, but no heat—a flash, but not a blaze!

Nor is it mere strength that the short word boasts;

It serves of more than fight or storm to tell,

The roar of waves that clash on rock-bound coasts,

The crash of tall trees when the wild winds swell,

The roar of guns, the groans of men that die

On blood-stained fields. It has a voice as well

For them that far off on their sick-beds lie;

For them that weep, for them that mourn the dead;

For them that laugh, and dance, and clap the hand;

To joy's quick step, as well as grief's slow tread,

The sweet, plain words we learnt at first keep time,

And, though the theme be sad, or gay, or grand,

With each, with all, these may be made to chime,

In thought, or speech, or song, in prose or rhyme.

—*Attributed to Prof. Addison Alexander.*

God, a workman that needeth not to be ashamed, rightly dividing the word of the Truth—*II Tim. ii: 15*—was the grand ideal Paul set before Timothy. His apologetic disclaimer, after the severity of his just rebuke, which, it is presumed, has never seemed to any other but to himself to require an apology, is a choice illustration of his delicacy, his self-mastery, his royal magnanimity:—I wist not, brethren, that he was the High Priest; for it is written, thou shalt not speak evil of a ruler of thy people. *Acts xxiii: 5.*

Sometimes the Apostles were commissioned to hurl anathemas against transgressors. Few, if any, modern teachers are thus authoritatively invested.¹ Surely, the truth must be spoken in love, if with severity, as it was by the Great Teacher. Jesus knew the hearts of men, ever comprehended motives. Fallible men cannot. There was a seriousness that bespoke the necessity of the utterance. No ill-intent inspired or was wrought in any discourse from Him. It was with tenderness, as well as with severity, for severity in good beings is perfectly consistent with tenderness. Serpents! Brood of Vipers! how can ye escape the condemnation of the Gehenna! *Matth. xxiii: 33.* There was deliberate utterance. There was sorrow of heart for the necessity that forced such a terrible de-

1 A minister must be careful to know that what he says is authorized by the word of God, and not cloak personal malice under the garb of reproving with authority of God.—*Dr. Skinner.*

The Prince de Vendome excused himself to Louis XIV for not attending church:—"Sire, I cannot go to hear a man who says whatever he pleases, and to whom no one has the privilege of replying."—*Vinet's Homiletics.*

nunciation. "If any man love not the Lord Jesus Christ, let him be anathema maranatha." With what solemnity and tenderness it must have been uttered by the Apostle, who warned men day and night with tears.¹ For many walk, of whom I told you often, and

I. A tone would do more than all syntax to give the meaning of some doctrine. The spoken word is life; the written word is statuary.—*Ecce Deus*.

Many a bold, reckless man of the world could have said what Luther said; "If there were as many devils at Worms as there are tiles on the roofs of the houses, I would go." None but a Christian could have uttered the words of Paul.—*Dr. Nott*.

I am not at all eloquent, unless they call him eloquent who can speak nothing but the truth.—*Socrates in Plato.—Apology*.

Eloquence, in its highest forms and effects, is a joint product of two factors: of an eloquent speaker and an eloquent hearer. Burning words presuppose some fuel in the souls to whom they are addressed.—*Shedd's Homiletics*.

Theodore Parker, after hearing the late Samuel J. May, said: "God made that voice on purpose to pronounce the Beatitudes."

Sudden bursts, which seemed the effect of inspiration; short sentences, which came like lightning, dazzling, burning, striking down everything before them; sentences which, spoken at critical periods, decided the fate of great questions; sentences which everybody still knows by heart—in these, chiefly, lay the power of these extraordinary men.—*Said of two great orators.—Quoted by Prof. Shepard in Bib. Sac., July, 1870*.

Dr. Channing had a voice of the most marvelous sweetness that was ever heard. To hear him read a hymn and touch the summits of his sermon was a perfect wonder.—*Robert Collyer*.

Channing's was an insignificant figure, short and slender, about 100 pounds of flesh during the last years of his life being the garment and instrument of this mighty soul. In the desk, however, he was of commanding height. Where was the hiding place of that marvelous voice? One of the three most eloquent, says Emerson, that he ever heard. He spoke with an habitual rising inflection rather than cadence, which seemed to raise every listener

now tell you weeping, that they are the enemies of the Cross of Christ. *Phill. iii: 18.* Ye stiff-necked and uncircumcised in heart and ears, ye do always resist the Holy Spirit—was spoken by him whose face was like that of an angel on the occasion, and who, ere he expired, kneeled down and cried out with a loud voice: Lord! lay not this sin to their charge. *Acts vii: 51-60.*

Some, pandering to special classes in churches and congregations, and fearful of giving offense in the deliverance of the Gospel message, have shunned to declare the entire counsel of God; kept back part of the Truth; refrained from the proclamation of it with the plainness, boldness, fidelity required from the messenger of God; been dainty in expression; have minced language. The Truth, if it has been uttered at all, has been shorn of its majesty—been diluted or

to the skies; soft, yet audible, and melting yet resonant, clear when it whispered, and clarion when it rang. He told me that, with speaking for many years, new tones had been developed in his voice. One day at his home an unbeliever complained of Christ's denunciation of the Pharisees as too severe. Channing got the book, turned to the passage, and read the "Wo upon wo." in his way, so solemn, gracious and calm. "Oh," said the infidel, before the recitation stopped, "if he spoke in that tone, my objection is withdrawn." Henry Clay's voice was called a band of music, Webster's was a trumpet, Channing's a harp.—*C. A. Bartol.*

Men cannot print tones, glances, sighs or tears. The heart always suffers by being translated into speech. Readers bring their own method of reading; and often the book, which is essentially musical, is dishonored by a vitiated articulation.—*Ecce Deus.*

It was not so much what you said, as your manner of speaking it.—*Note of a Stranger to McCheyne,*

emasculated, and the so-called Christian instruction fell effectless on the minds and consciences of judgment-bound hearers,—

Like snow-flakes on a river,
A moment white—then gone forever,¹

instead as iron hail to batter down the infidelity of the human heart, and to penetrate the triple-plated conscience. Woe unto those who thus emasculate the Truth, who sheathe its keen edge in floss of words. “He that hath my Word, let him speak It faithfully. What is the chaff to the wheat, saith the Lord.”²

1. Like snow-flakes in the river,
A moment white, then melts forever.

—Burns.

2. The minister here (Boston), on entering the pulpit, too often feels that he is to be judged, rather than to judge; that instead of meeting sinful men, who are to be warned or saved, he is to meet critics to be propitiated or disarmed. . . . Formerly Felix trembled before Paul; now the successor of Paul more frequently trembles.—*Dr. Channing*.

Great sermons, ninety-nine times in a hundred, are nuisances. They are like steeples without any bells in them; things stuck up high in the air, serving for ornament, attracting observation, but sheltering nobody, warming nobody, helping nobody.—*H. W. Beecher*.

A great many preachers die of style; that is, of trying to soar, when, if they would only consent to go about as their ideas do, they might succeed and live.—*Dr. Bushnell*.

He considered the sermon, in our day, as the highest possible mode of expression, combining oration, poetry and prophecy in one.—*Life of Dr. Channing*

Having rung the great bell of the universe, the sermon to follow must be extraordinary.—*John Foster*.

When I sit down to compose a sermon, I ask three questions:

He who undertakes to speak to men in the name of God, assuming commission thereto, must not soil the message in the delivery. The pulpit is no place for a demagogue, a mountebank, a trifler, a maligner, or a boor.

Though it is not possible for the disciple to speak as did his Master, it is his privilege to approach Him in this perfection. And what a model in speech was

1. What do my people know about this subject? 2. What do I know about it which my people do not know? 3. How can I make my people know what I know, and they do not?

The close of a sermon should be like the approach of a ship to the wharf, *with all sails standing*.

"You do not repeat enough," was the answer of an eminent attorney who had been asked by a clergyman why the pulpit was so ineffective. "I could never gain a verdict from a jury, unless I repeated my thoughts oftener than you repeated yours." When Dr. Chalmers was interrogated with regard to the secret of his rhetorical success, his reply was: "Repetition, Repetition, Repetition."—*Park's Memoir of Emmons*.

Study each of your congregation. Some preachers take a mark as big as a cloud, and as hard to hit. Preaching is picking out men. It is dead aiming right between their eyes, and if you don't hit, blame nobody but yourself.

A true preacher looks at a man as Hobbs looked at a lock, who always asked himself: "How can I pick it?"—*H. W. Beecher*.

The effect of sermons, and, indeed, of all public speaking, depends often upon very little things.—*Earnest Ministry*.

When Theodore L. Cuyler asked Dr. Skinner, in the presence of a company, who was the greatest preacher he had ever heard, the response was quick as thought: "Lyman Beecher on the Government of God was the most tremendous discourse I ever listened to." It was at the end of that sermon that Lyman Beecher was heard to answer, in response to an inquiry made as he descended the pulpit, as to how long it took him to prepare that sermon: "About forty years, sir."

He! His entrance upon discourse was artless, unstudied, commonly springing from the occasion, locality and environment. What mellifluence was there in the Beatitudes! What skill in the marshaling of Truth, in the exposure of sophistry—the trenchant thrust, the quick retort, the resistless logic, as, for instance, in His replication to the sinister interrogations and responses of the Jews, as to His divinity, His relations to the Roman government, the extension of the conjugal relations in the Resurrection, or the Life beyond! What could be more fearful and vivid than the glimpse of the World of Woe disclosed through the Parable of the rich man and Lazarus! What positive revelation of the unmitigated suffering of a lost soul, and of its eternity of duration! What a wail and monition out of Gehenna and from a lost one, to all living! What power His quiet rejoinders had—the *argumentum ad hominem*, the silence, in which there was more potency than speech! Consider His disposal of the sinister ones who brought to Him the adulteress. Never was an Epic compressed in such brief limits as that of the Prodigal Son. What revelation in it of the Divine tenderness, Divine patience, Divine forbearance, Divine love, borne on to the epic conclusion through the grand undercurrent of the Heavenly purpose! What lucid statement, explicated and unfolded through such befitting analogies in nature, in the Parable of the Sower! Men will never tire in their study and admiration, For compression in deliverance, the substance of what had been expressed or intimated before—that which was shrined in Sacred Song, embalmed in hallowed memories, and

what, previously, had been lavishly strown by Jesus Himself on the wayside of His journey, from day to day—precious revelations, gems of thought, balmy consolations, heavenly aroma, respecting the blessedness, the duties and destiny of believers, that which would suffice for them if all other divine sayings were lost—all that was necessary to be comprised in the last Testament of such a Being to His loved ones, then, and in all succeeding ages to the last Trump; where does one turn but to those priceless 13th, 14th, 15th and 16th of John? For the fragrances and the plenitude of Love in the dying hour, earnestness of supplication, triumphant assurance that the blessings plead for would certainly descend, where would one look but to that Memorial prayer?

The substance of Esthetics in Speech could not, as is conceived, be more comprehensively and symmetrically stated than it has been by him who apprehended so fully the affluence, majesty and eternal sweep of His Master's teachings:—

Whatever things are true, .
Whatever things are honest,
Whatever things are just,
Whatever things are pure,
Whatever things are lovely,
Whatever things are of good report;
If there be any virtue, any praise,
Consider these things.

—*Phil. iv: 8*

But the Great Teacher, in His discourse, did not restrict Himself to bare, unadorned statement of Truth. He embellished and enforced it with all the elegancies, the graces of language; all the felicities of speech; by illustrations—lenses of thought. As inspired ones before Him, all master speakers in the

long line of Hebrew history, He summoned to use the imagination, "the dramatic element found in every man." "Without a Parable spake He not unto them." "He spoke many things to them in Parables." That which was actual or possible in nature, or real in history, He seized upon to illustrate and enforce His truth. Never were His illustrations far-fetched. They sprang to His bidding as He passed along in the journey of His discourse, by the wayside, in the field, on the mountain, or in the valley. Consider the lilies of the field, how they grow; they toil not, neither do they spin. And yet I say unto you, that even Solomon in all his glory was not arrayed like one of these. If, therefore, God doth so clothe the grass of the field, which to-day is, and to-morrow is cast into the oven, shall He not much more clothe you, O ye of little faith? *Matth. vi: 28-30*. Standing by the well of Samaria, He said to the woman: Whosoever drinketh of the water that I shall give him, shall never thirst; but the water that I shall give him shall be in him a well of water springing up into everlasting life. *John iv: 14-15*. Seeing Simon, and Andrew his brother, about to cast their nets into the sea, for they were fishers, He said unto them: Follow Me, and I will make you Fishers of Men. *Matth iv: 19*. In the vicinity, probably, of the sepulchres about Jerusalem, when tried with the perversity of the Pharisaic and Sadducean dignitaries, He exclaimed: Woe unto you Scribes, Pharisees, Hypocrites! for ye are like unto whited sepulchres, which outwardly appear beautiful, but inwardly are full of dead men's bones and of all corruption. Even so ye also outwardly

appear righteous unto men, but inwardly ye are full of hypocrisy and iniquity. *Matth. xxiii: 27.* By the sea-side of Gennessaret, seeing the sower scattering the seed on the sloping hills inclosing it, or in the adjacent valleys, or the reapers gathering the harvest therefrom, He declared unto them those matchless illustrations of the spiritual work. He that soweth the good seed is the Son of Man. The Field is the World. The good seed are the sons of the kingdom, but the tares are the sons of the Wicked One. The enemy that sowed them is the Devil. The harvest is the end of the world, and the reapers are the angels. As, therefore, the tares are gathered and burned in the fire, so shall it be in the end of the world. *Matth. xiii: 37-40.* A doer of His Word is like a house founded on a rock. Tempests break upon it, but it falls not. The mere hearer, like that abode built upon the sand. It falls, and great is the fall of it. The remorse of the lost is an unquenchable Fire and an undying Worm.

Thus followed His Apostles:—Truth was a Girdle; Righteousness, a Breast-Plate; the Defences of the Gospel, Sandals; Faith, a Shield; Salvation, a Helmet; the Word of God, the Sword of the Spirit. To the Hebrew prophets before Him, that same Truth, in its various manifestations, became Goads, Nails, Fire, and, in its effects on the human heart, like a Hammer on a Flinty Rock. It was likewise a Rock, the Sun, the Tree of Life, the Great Deep, Honey and the Honey-Comb, Apples of Gold in Pictures of Silver. The Messiah was to grow up as a Tender Plant, and as a Root out of Dry Ground. He would be like a

Refiner's Fire, and like Fullers' Soap—the Shadow of a great Rock, a Covert from the wind and tempest, the Lamb of God, which taketh away the sin of the world.

The Heaven of the Apocalypse is the New Jerusalem descending with Glory from God—as a Bride adorned for Her Husband! The Wall, four-square, was of Jasper clear as Crystal. The Foundations were of all manner of Precious Stones! Each of the twelve Gates was a Pearl! The City itself, with its Minarets, Towers, Steeples, Domes, and the Streets thereof, were of Blazing Gold! The Lord God Almighty and The Lamb are the Illuminated Temple of it! The Voices out of the Innumerable that throng it, as the Voice of many Waters, and as the Voice of a great Thunder, resting not day nor night, saying, Holy, Holy, Holy, Lord God Almighty, Which was, and is, and is to come! The New Song of the myriads of the Harpers, harping with their Harps:—Worthy is the Lamb that hath been slain to receive the Power, and Riches, and Wisdom, and Strength, and Honor, and Glory, and Blessing! And the grand acclaim of the chorus:—The Blessing, and the Honor, and the Glory, and the Dominion be unto Him who sitteth upon the Throne, and unto the Lamb, Forever and Ever!

That preaching has always been the most effective which came the nearest to the Great Teacher's *matter and manner*.¹

1. When I was in my first parish, I used to have a class of young people whom I questioned about my sermons. Thus I learned what parts were best remembered; and I found that they

True, "there are diversities of gifts" in the ministry. With one is "the word of wisdom," given through the Spirit; with another, "the word of knowledge"—the λόγος σοφίας, and the λόγος γνώσεως—the gift of persuasion, and of instruction; wisdom and knowledge; preaching and teaching; homily and exegesis; rhetoric and logic; speaking and writing¹—to every man his own, his individual, his peculiar gift. Neglect not that gift that is in thee, man of God; stir it up; covet earnestly the best gifts; educe and wield that, found in large or small measure in the mental constitution of every one—perhaps latent, undeveloped in thee, the gift of comparison. *I Tim. iv: 12-16.*

always remembered best the parts that had illustrations. So I resolved never to shoot off an arrow without *winging* it.—*Dr. Guthrie to Newman Hall.—Independent.*

In periods of intellectual acquiescence, it is found that the religious world is settled firmly upon theological dogma; but, in periods of great intellectual agitation in scientific and philosophical inquiry, the religious idea passes into what may be called the parabolic phrase.

Christ proceeds upon the principle, that the world must be educated by enigmas, pictures, and problems; and He has commissioned His church to educate it on that basis.

He turned nature into a great book of illustration; he showed that every bush was a flame with consuming fire, and vocal with the utterances of God.—*Ecce Deus.*

The Imagination is that power of the mind by which it conceives of invisible things, and is able to present them as though they were visible to others.

Imagination, Emotion, Enthusiasm and Conviction are the four foundation stones of an effective and successful ministry.—*H. W. Beecher.*

1. ὁ λόγος ὁ γεγραμμένος—*John xv: 25.*

But, it must be added, in the language of the Apostle, there is a more excellent way. Love is the great persuader. A heart warm with love to the Lord Jesus Christ—"a passion for souls"—will overcome impediments of speech, poverty of intellect, illiteracy; will move, convince, when elocution, abstract and illustrated Truth, and logic, will fail. Though one speak with the tongues of men, and of angels, and have not Love, he will be like sounding brass or a clanging cymbal. *I Cor. xiii: 1.* And the Spirit alone is the Quickener.

ILLUSTRATIVE AND SUGGESTIVE.

The special ingredients of eloquence are:—clear perceptions; memory; power of statement; logic; imagination, or the skill to clothe your thought in natural images; passion, which is the heat; and then a grand will, which, when legitimate and abiding, we call character, the height of manhood.

The voice, indeed, is a delicate index of the state of mind. I have heard an eminent preacher say, that he learns from the first tones of his voice on a Sunday morning whether he is to have a successful day. A singer cares little for the words of the song; he will make any words glorious. . . . Plutarch, in his enumeration of the ten Greek orators, is careful to mention their excellent voices, and the pains bestowed by some of them in training these. What character, what infinite variety, belong to the voice! sometimes it is a flute, sometimes a trip-hammer; what range of force! In moments of clearer thought or deeper sympathy, the voice will attain a music and penetration which surprises the speaker as much as the auditor.

The orator is thereby an orator, that he keeps his feet ever on a fact. Thus only is he invincible. No gifts, no graces, no power of wit or learning or illustration, will make any amends for want of all this. . . . "What is he driving at?" and if this man does not stand for anything, he will be deserted.

It is only to these single strokes that the highest power belongs—when a weak human hand touches, point by point, the eternal beams and rafters on which the whole structure of nature and society is laid.—*Emerson.*

It requires a clear sight, and, still more, a high spirit, to deal with falsehood in the decisive way. I have known several honest persons who valued truth as much as Peter and John, but, when they tried to speak it, they grew red and black in the face, instead *Ananias*, until, after a few attempts, they decided that aggressive

truth was not their vocation, and confined themselves thenceforward to silent honesty, except on rare occasions, when either an extreme outrage, or a happier inspiration, loosened their tongues. But a soul is now and then incarnated whom indulgent nature has not afflicted with any cramp or frost, but who can speak the *right word at the right moment*, qualify the selfish and hypocritical act with its real name, and, without any loss of serenity, hold up the offence to the purest daylight. Such a truth-speaker is worth more than the best police. . . . Like moths about a lamp, her victims voluntarily came to judgment; conscious persons, encumbered with egotism; vain persons bent on concealing some vice; arrogant reformers, with some halting of their own; the compromisers who wished to reconcile right and wrong.—*Emerson on Margaret Fuller.*

The style which has great power is often the result of great labor. . . . Demosthenes greatly elaborated his style. He not only labored to attain power in composition, he also expended a vast amount of strength and solicitude upon the several pieces he produced. He had his favorite passages, which he wrought to the very highest possible finish, and introduced into different orations. And it is curious to see the delicate changes which he introduced on the repetition of a favorite passage—how careful as to the collocation of a word, or the position of a particle; and yet, these are the passages of the greatest effectiveness, those on which he particularly relied.

. . . All the best writers that have lived, and whose writings have lived, have been hard elaborators. The men who stir us by things put down a century ago, put down those things with a great deal of pains-taking. . . . Every cogent quality of style may be gained by rightly working on it. A person may work his style into the utmost closeness and condensation, by habitually working out from it all the inept and useless words, and getting and keeping in only the precise and significant. He can work off roughnesses, when a smooth surface would be the most effective, and put on a polish that shall flash and attract. He can take the wind out of the too swollen and bombastic, and bring it down to a decent and comely simplicity. The rigid and hard-moving joints he can change to an easy and quick flexibility. His bluntest and

squarest sentences he can forge to a point they should have, as infallibly as the blacksmith can hammer his iron to that form. . . . While he continues thus to elaborate, he will be advancing in the power to bring out every effective attribute of style. . . . He must know how to elaborate; must do it heartily, with resolute vigor, and with the eye upon the right things. Some of the most stirring paragraphs that ever went from human lips into the human ear and heart were written to the turning of every tittle. . . .

Great power in oratory has been, for the most part, the result of the extremest labor and pains-taking—not to make the discourse dense and deep with thought, but to crowd it full of that indefinable, but electric thing called eloquence.

. . . Let any other man who has marked faults of manner, meet them as the Grecian did, and with a like indomitable purpose, decree their correction and the bringing in of the corresponding excellencies, and he will, in a measure, succeed. Let him put his finger resolutely upon the specific defects, and say: "If my voice is harsh, I will try to make it smooth; if it is feeble, I will try to give it strength; if it is slender and squeaking, I will labor for volume and manliness; if the emission is mostly nasal, I will practice till I can drive it out at the mouth, where it ought to go; if I can make but one inflection, I will work till I can make two; if I can make none, I will labor till I can make the whole, just when and where and how I please. The wretched, lullaby, sing-song monotony which makes me perform the office of an opiate upon my auditors, I will somehow break up; and in the process of breaking it up, I will leave no resort untried.—*Prof. Geo. Shepard in Bib. Sac., July, 1870.*

A young clergyman made bold to ask Webster whether the Hayne speech was really, as had been asserted, extemporaneous.

"Oh, no," replied Mr. Webster; "the materials of that speech had been lying in my mind for eighteen months, though I had never committed my thoughts to paper, or arranged them in my memory."

He was then asked about other speeches of his which were said to have been delivered on the spur of the moment, or at brief notice.

Mr. Webster opened his large eyes, with apparent surprise, and exclaimed:

“Young man, there is no such thing as extemporaneous acquisition.”

He also declared, that the celebrated illustration of the material power of England, supposed to have been the creation of the moment, had been composed, and rewritten with many interlineations and erasures, some time before, on one of his vacation visits to Quebec, and reserved for a future occasion.

“If I have any skill as a speaker,” said Wendell Phillips, “I owe it to the fact, first, that I had an intense conviction of the truth of my opinions, and then, when I rose to speak, that I forgot everything but an intense desire to make the audience think as I did.”

On a blank leaf of Dr. Griffin’s manuscripts, it appeared that his discourse had been preached ninety times.

Massillon sometimes rewrote a single sermon fifteen or even twenty times.

An American divine spent a fortnight on a single paragraph of one sermon, and three months on another.

Michael Angelo spent twenty months in painting the ceiling of the Sistine Chapel.

Leonardo da Vinci spent four years in painting his Mona Lisa, and was then disappointed with it.

Ghiberti spent forty years on the two gates of the Baptistery at Florence—the same which Michael Angelo said were worthy to be the gates of Paradise.—*Park.—Bib. Sac., July, 1871.*

His voice, his looks, his gestures, and his whole deportment should be wholly governed by his ultimate end, which is to penetrate and impress the minds of his hearers. This is an infallible guide. . . . While he *means* to be natural, he *will* be natural. While he *means* to be significant, he *will* be significant. While he *means* to impress, he *will* impress. While he *aims* at the understanding, he *will* *penetrate* the understanding. While he *aims* at the conscience, he *will* penetrate the conscience. While he *aims* at the heart, he *will* penetrate the heart. The preacher always discovers his ultimate aim to every discerning hearer. His tone, his air, his attitude is always correspondent to the impression which he means to make. If he means to attract the eyes of the

congregation, his deportment will proclaim it. If he means to please the imagination, and gain the esteem and applause of his hearers, his voice, his countenance, his language, and all his attitudes will discover it. Or, if he means to promote the instruction, conviction and edification of his people, he will *practically tell them* so by the manner, as well as the matter, of his preaching.

. . . Some men preach their subject, and some themselves. Some have the rare faculty of hiding themselves behind their subjects. You think nothing of the man, but only of the subject about which he speaks. Others are directly the opposite of this. They preach themselves, and not their subject. You think little of the subject, but only of the man. The preacher employs his subject only as a means of displaying himself to better advantage. . . .

Be sure not to imitate such preachers, unless you wish to make yourself the scorn and the pity of all good men.

The wise preacher will choose the best words and place them in the best order, to enlighten the mind and affect the heart.

I never thought of my style. I wrote as I thought.

The thing, the thing—that is what I am after.

The mind makes the orator.

I have often spent a whole day in selecting the right phrases for a good thought.—*Dr. Emmons.—Park's Memoir.*

It is asserted that, although Mr. Dickens read nearly five hundred times, he never attempted a new part in public, until he had spent at least two months over it, in study as faithful and searching as Rachel or Cushman would give a new character. This study extended not merely to the analysis of the text, to the discrimination of character, to the minutest points of elocution; but to the facial expression, the tone of the voice, the gesture, the attitude, and even the material surroundings of the actor, for *acting it is, not reading*, in the ordinary sense at all.

My genius is decaying. . . . My statue of Christ is the first of all my works that has satisfied me. Hitherto my idea has always outrun my execution. But if now I am satisfied, I know I shall never have a great idea again.—*Thorwaldsen.—Quoted by John Weiss. "Am. Religion."*

A preacher may be a born preacher, and have a possession of all

the faculties necessary for his work, and he still will need the care, the knowledge, the study, and the reverence of the artist to give to him the human vehicle through which he may speak.—*Lamps, Pitchers and Trumpets.*

Dr. Bellamy was once solicited by his congregation to furnish a copy of the sermon he preached during a thunder-storm, for publication. He consented, provided the thunder and lightning could be published with it.

The sermon which he preaches in an hour may be the result of months and years of meditation. The truth which he utters in a sentence may have cost him long, laborious, exhaustive research.—*Dr. Channing.*

Nettleton's personal attention to the critical state of individuals in the progress of a revival was wonderful. This is a field in which the greatness of his vigilance, and wisdom, and promptness, and efficacy lay, the wonders of which, though much may be told, can never be recorded. . . . The power of his preaching included many things. It was highly intellectual, as opposed to declamation, or oratorical, pathetic appeals to imagination or the emotions. It was discriminatingly doctrinal, giving a clear and strong exhibition of doctrines denominated Calvinistic, explained, defined, proved, and applied, and objections stated and answered. It was deeply experimental in the graphic development of the experience of saint and sinner. It was powerful beyond measure in stating and demolishing objections, and at times terrible and overwhelming in close, pungent, and direct application to the particular circumstances of sinners. . . . There was in some of his sermons unsurpassed power of description, which made the subject a matter of present reality. Such was his sermon on the Deluge. . . . The house was filled with consternation, as if they heard the falling of the rain, the roaring of the waves, the cries of the drowning, the bellowing of cattle, and neighing of horses, amid the darkness and desolation. The emotion rose to such a pitch that the floor seemed to tremble under the tones of his deep voice.

. . . On the whole, taken together, it was one great movement upon the intellect, conscience, and heart, guarding against obstructions, and augmented in power by continuity of attention, and impressions, and all sorts of co-operating auxiliary influences,

with less of defect and more of moral power than I have ever known, or ever expect to see again.

Nettleton was old and broken, Finney young and robust. The one was reverential, timid, sensitive; the other bold, striking, demonstrative. The style of the one was subdued, that of the other full of *eclat*. The atmosphere most congenial to Nettleton was one of hushed, mysterious stillness. "I love to talk to you," he would say. "Go away as still as possible." Finney is described by an admirer as "frank, open, giving his opinion without solicitation, in a strong style, somewhat dictatorial. He keeps nothing to himself. In this respect he is perfectly at antipodes with Nettleton. . . . If we might presume to illustrate the difference of the two men in their style of labor by a comparison, we should say, that the latter set snares for sinners, the former rode them down in a cavalry charge. The one, being crafty, took them with guile; the other, being violent, took them by force.—*Autobiog. of Beecher*.

Nettleton's chief oratorical effects were gained by occasionally uttering some such thrilling word as "lost," "*lost*," "LOST!" in loud, ringing tones during his sermon.—*T. L. Cuyler*.

I have in mind . . . a certain preacher, who was conspicuous only because he was effective, and was effective only because of the wonderfully distributive power of his address, not because of any remarkable merit in the style, or thought, or substance of his sermon. That keen, gray, individualizing eye—it was shooting everywhere, into everybody. Not five minutes passed before every person in the assembly began to feel that the preacher's two six-shooters were leveled directly at him. Generalities were soon gone by, and the dealing had become a very personal matter.—*Dr. Bushnell*.

Mr. Finney, who was a born reasoner, and was not a man of very much emotion except moral emotion, used to conduct revivals very much as a fleet of war vessels would take a fort, swinging round and round and round, as Dupont did at the South, letting off broadside after broadside; and after he had preached about fifteen or twenty sermons, the people were in malleable condition, so that he could mold them as he wished.—*H. W. Beecher*.

"The wages of sin is death." "Wages, *wages*, WAGES," he

cried; "you'll be *paid*; you'll get your *due*; you'll receive what you've *earned*; you'll get your *wages*."—*Finney*.

A lawyer in Auburn, N. Y., meeting Mr. Finney on the street, was so much frightened at the eagle-gaze of Mr. F.'s eye, that, as soon as he passed him, he started on the run down the street, never stopping until his shame led him to turn and see Mr. Finney calmly watching his flight.

Mr F. was illustrating that scene in which Solomon showed his wisdom by calling for a sword and ordering some one to slay a little babe that was claimed by two mothers. His uplifted hand was about to strike the blow, when a mother in the audience clasped her child to her bosom in terror of its life. On another occasion, Mr. Finney hurled an imaginary arrow at his congregation, and simultaneously a woman's shriek sounded clear and shrill through the great church.

"How is it that I hear this of thee? Give an account of thy stewardship; for thou mayest be no longer steward." In his words: "Joseph, I lashed them with a whip of scorpions," the application was so intense and effective that a rich man of the church jumped up in the audience and cried: "Don't say any more, Mr. Finney; don't say any more; I'll pay every bit of it.

In marvelous dramatic power he was at least the peer of Whitefield.

Finney was a very striking figure in the pulpit.—About six feet in height, erect and long-armed, with a lofty forehead and a large gray eye, whose gaze seemed now to sweep over a whole audience and then to pierce into the secret soul of some individual before him; his voice, not deep, but so clear that it reached into every corner of those large audience-rooms, and at times pitched in awful solemnity; his manner entirely his own and utterly unaffected, but such as arrested and compelled attention—all these external qualities combined to make him a man of peculiar power in the pulpit. Then his imagination, always at work and sometimes as lurid as Dante's; his power of Saxon language; his absolute contempt of all mere elegancies of speech; his lucid and relentless logic; and a certain dauntless disregard for all human opinion, or, more correctly speaking, an ever-pervasive feeling that he was not

accountable to man for what he said—these also combined to make him the preacher that he was.—*Rev. Robt. Aikman.*

Geo. Beaumont says his voice was full, round, clear, but sound, without crack or flaw. It had not only volume, but compass, variety; it was rich and sweet, as well as sonorous. Its modulations were musical. Gifted with the highest powers of pathos his tender, soft, persuasive tones were melodious in the extreme, and great gushes of feeling poured forth in his voice. Even in single words this power appeared. Garrick said he would give a hundred guineas to say "*Oh!*" as Whitefield did, and tells us that he could make an audience weep or tremble by merely varying his pronunciation of "*Mesopotamia.*" . . .

He did not trust, however, to natural gifts. His culture of oratory was assiduous. If nature made his voice powerful, practice made it omnipotent, and his master elocution was not an endowment, but only an acquirement. . . . According to Garrick, each repetition of a discourse, even to the *fortieth*, showed constant improvement, both in tones and action.

Franklin describes his voice as loud and clear, with perfect articulation; and, on the basis of experiment, calculated that it would reach thirty thousand people, grouped in a semi-circular area. It was often heard a mile off; and, as from Society Hill in Philadelphia, he read the words: "And He opened His mouth and taught them, saying," it was said that the sentence was distinctly audible at Gloucester-point, *two miles off.*

. . . As he represented the waves dashing over the dismantled and sinking ship and asked, "What next!" seamen rose and shouted, "*Take to the long boat!*" Lord Chesterfield was so enchanted by his description of a blind beggar, stumbling over the edge of a precipice, that he shouted, "Good God! he is gone!" and jumped to his feet as if to save him. . . .

Hume said he would go twenty miles to hear him, and declared that when, on one occasion, he entreated Gabriel to "stop, that he might yet bear to heaven the news of one sinner reclaimed to God," the apostrophe surpassed, in animated yet natural action, anything he ever saw or heard.

Betterton, the actor, said that the dullness and coldness that empties the meeting-house would empty the play-house if the

players spake like the preachers; and told the Lord Bishop of London that the reason why the clergy, speaking of things real, affect the people so little, while the players, speaking of things unreal, affect them so much, is because "*the actors speak of things imaginary as though they were real; the preachers, too often, speak of things real as though they were imaginary.*"—A. T. Pierson, in *Advance*.

A striking feature in Whitefield's preaching was *his singular power of description*. The Arabians have a proverb which says, "He is the best orator who can turn man's ears into eyes." Whitefield seems to have had a peculiar faculty of doing this. He used to draw such vivid pictures of the things he was handling that his hearers could believe they actually saw and heard them. "On one occasion," says one of his biographers, "Lord Chesterfield was among his hearers. The great preacher, in describing the miserable condition of an unconverted sinner, illustrated the subject by describing a blind beggar. The night was dark and the road dangerous. The poor mendicant was deserted by his dog near the edge of a precipice, and had nothing to aid him in groping his way but his staff. Whitefield so warmed with his subject, and enforced it with such graphic power, that the whole auditory was kept in breathless silence, as if it saw the movements of the poor old man; and at length, when the beggar was about to take the fatal step which would have hurled him down the precipice to certain destruction, Lord Chesterfield actually made a rush forward to save him, exclaiming aloud, "He is gone! he is gone!"—*Independent*.

Much of the wondrous power of Whitefield lay in his voice and action. . . . With an eye melting into tears, a voice tremulous with emotion; shrill, yet full, now swelling into thunder, and then dying again into soft whispers; one moment, apostrophizing to God, and the next, piercing the sinner's conscience with an appeal that was as sharp arrows of the Almighty, . . . his very hands all the while, and his every gesture, seeming to help his laboring soul and his matchless elocution.—*Earnest Ministry*.—*James*.

He had a voice such as I never heard before or since, . . . and he had the grace of an actor. His voice and manner helped

him more than his sermons.—*John Adams, when 90 years old.—Atlantic Monthly, 1862.*

The pulpit was to him the grandest position on earth, and he entered it with a most exalting, yet disinterested sense of its dignified and solemn trusts. . . . Preaching was the great action of his life. . . . The preparation for it was a work of consecrated genius; it was as if every week he had made a poem or an oration.—*Dr. Channing.—Memoirs.*

He did not *preach* in the ordinary sense of the word, . . . in the pulpit he lived the things he saw and heard. The greatness of human nature shone in his beautiful brow, sculptured with thought, and lighted from within; his eye, so full and blue, was lustrous with a vision of God, and seemed almost an open door into the shining presence. His voice, sweet, round, unrestrained, full, though low, lingered as if with awed delay upon the words that articulated his dearest thoughts, and trembled with an ever-restrained but most contagious emotion. . . . There was no muscular strain or contortion in his limbs or face or voice; no excitement of a fleshly origin; no false fervor or false emphasis; no loss of perfect dignity and self-possession. And there was little in the *words* themselves to fix attention, except their purity and grace. It was the subject that came forward and remained in the memory. He left you not thinking of him, or his rhetoric. He had no startling figures, no brilliant fancies or sharp points; little for admiration or praise; everything for reflection, for inspiration, and for illumination.

His presence was more awful, simple and gentle as he was, than that of any human being I ever saw. It forbade familiarity, silenced garrulity, checked ease, and had something of the effect of a supernatural visitor; awing levity, and making even common speech, or speech at all, difficult.—*Bellows on Channing.—Centennial.*

That wonderful voice! Wonderful not for the music of its tones, but for its extraordinary power of expression. Whether from the delicacy of the vocal organ, or from bodily weakness, I do not know; it was flexible to tremulousness. When he began to discourse, it ran up and down, even in the articulation of a single polysyllabic word, in so strange a fashion that they who

heard him for the first time could not anticipate its effect—how, before it ceased, that voice would thrill them to the utmost.

It was the pure personal conviction from which he spoke, that inspired his voice and took sole charge of it to its faintest modulations. When he read familiar hymns and passages of Scripture, one felt as if he had never heard them before. The effect of his reading was, at times, something more than a pin-drop silence; his hearers were awe-struck. I recall single words which, as he uttered them, seemed big with meaning that, to write them, so that they might be as large to the eye as they were to the ear, a whole side wall of the church would hardly have afforded space enough. While he spoke as he was moved, and because he thus spoke, his speech exemplified the finest principles of elocution.—*W. H. Furness on Channing.*

Alleine's addresses all breathed a winning tenderness, and all revealed an amazing power of rapid, homely, sheltering appeal. The thoughts were all impetuous with a rush of fresh and glowing life; and though there was the prophet's rough mantle, there was also his chariot of fire. Every meaning was clear, every stroke told, every gesture seemed to speak, *vividus vultus, vividi oculi, vividæ manus, denique omnia vivida.*

There was piercing directness; the shafts of living Scripture flew straight to their intended mark, and each swift sentence had an aim clear as had the arrow found on the ancient battle-field, bearing the motto, "For Philip's eye."—*Ad Clerum.*—*Parker*

Be sure, also, if the author is worth anything, that you will not get at his meaning all at once;—nay, that at his whole meaning you will not for a long time arrive in any wise. Not that he does not say what he means, and in strong words, too; but he cannot say it all; and what is more strange, will not, but in a hidden way and in parables, in order that he may be sure you want it. I cannot quite see the reason of this, nor analyze that cruel reticence in the breasts of wise men that makes them always hide their deeper thought. They do not give it you by way of help, but of reward, and will make themselves sure that you deserve it before they allow you to reach it. But it is the same with the physical type of wisdom, gold. . . . Nature puts it in little fissures in the

earth, nobody knows where; you may dig long and find none; you must dig painfully to find any.—*Ruskin*.

I warn you against the wickedness of taking any studied gestures into the pulpit. I denounce this as iniquity in the sight of God, as the consummation of heartlessness, as a hypocrisy as transparent as it is audacious. Abandon all selfish notions of popularity when you stand before men as the messenger of God; and that you may be enabled to do this, watch and pray, and fast, if need be, and God will accept your sacrifice; look upon all self-consciousness in your ministry as a temptation of the Devil, and cry mightily to God, that He may break the damning snare; for what have you to do with your personality, and with human opinions about your appearance and styles, when your Lord is waiting to speak His living word through your lips? Know you not that you preach in God's hearing as well as man's? Will you cheat your hearers with an attitude, when you should give them a gospel? Will you perplex them with a riddle, when you should call them to salvation? Will you attract their eyes by a grimace, when you should fix their vision upon the uplifted Savior? May God in His mercy strike us dumb, rather than allow us to preach ourselves.—*Ad Clerum*.—*Parker*.

The ground is full of sympathy; the flowers have been printed with teaching. The trees, that only seem to shake their leaves in sport, are framing divine sentences; the birds tell of Heaven with their love warblings in the green twilight; the sparrow is a preacher of truth; the hen clucks and broods her children, unconscious that to the end of the world she is part and parcel of a revelation of God to man. The sheep that bleat from the pastures, the hungry wolves that blink in the forest, the serpent that glides noiselessly in the grass, the raven that flies heavily across the field, the lily over which his shadow passes, the plough, the sickle, the wain, the horse, the flail, the threshing floor; all of them are consecrated priests, unrobed teachers, revelators that see no vision themselves, but that bring to us thoughts of truth, contentment, hope, and love—all the ministers of God.—*H. W. Beecher*.

No man ever becomes a really great preacher who has not the talent of a right and genuinely Christian atmosphere.—*Dr. Bushnell*.

Jesus owed these numerous conquests to the infinite charm of His person and His speech. A penetrating remark, a look falling upon a simple conscience, which needed only to be awakened, made for Him an ardent disciple. . . . He would aver that He knew something intimately concerning him whom He wished to win, or He would recall to him some circumstance dear to his heart. It is thus that He touched Nathaniel, Peter, and the Samaritan woman.—*Life of Jesus.—Renan.*

Follow the Savior in these things. Endeavor, as far as possible, to become affectionately acquainted with every individual to whom you are called to minister. Enter into their circumstances, rejoice in their joys, and sympathise with them in their sorrows. Become acquainted with all their wants, especially those of a spiritual nature, which it is your province to endeavor to relieve. And not only know your people, but endeavor to let them know you. Let them become affectionately acquainted with you. . . . Live without a disguise, as the Savior lived, and your people will love you. They will give you their whole hearts.—*Fudson at Ordination of Osgood.*

The first thing, therefore, that a bishop has to do is, at least, to put himself in a position in which, at any moment, he can obtain the history from childhood of every living soul in his diocese, and of its present state. . . . If he cannot, he is no bishop, though he had a mitre as high as Salisbury steeple;—he has sought to be at the helm, instead of the masthead; he has no sight of things.—*Ruskin.*

CHAPTER X.

FISHERS OF MEN.

A friend of publicans and sinners.—*Luke vii: 34.*

Even as I please all men in all things, not seeking mine own profit, but the profit of the many, that they may be saved.—*I Cor. x: 33.*

Follow Me, and I will make you Fishers of Men.—*Matth. iv: 19.*

Jesus was the most genial of friends and companions. What charming tableaux does the artless record of His journeyings, discoursings with His select and elect, present! The aspirations of great souls, before Him, were realized in such companionship. As in all other aspects of His humanity, Jesus was exemplar in this. Though He moved all classes with the majesty of the manifested God, to all who were susceptible to the lovable, He was attractive as woman. He was a gentle-man—

The first true gentleman that ever breathed.¹

The mightiest were inspired with awe, and the humblest were drawn to Him with resistless attraction. He sought those who needed Him most—for the poor, the friendless and the afflicted, that He might lift them up heavenward to His divine level. The intellectually strong, or the powerful in position, do not

invite, but repel familiarity from inferiors; on no conditions tolerate it from the degraded and outcast. Jesus, on the contrary, sought association with all those who needed, much more those who felt the need of His divine fellowship and sympathy. The sides of His nature were as manifold as the diversity of the persons He encountered—their moods, and the different stages of their spiritual development. He was the myriad-minded One. “All men went after Him—the multitudes after the multitudinous Man. . . . People that were rejected on every side, became His servants and brethren and friends. . . . He built a kingdom out of the refuse of society. . . . Christ never shut Himself from the wicked, and yet never seemed to be so far from them as when in their very midst.¹

As might be expected of such an One, He took the deepest interest in little children. “Suffer them,” said He, “to come unto Me, and forbid them not; for of such is the kingdom of God.” When there was strife among the disciples, who should be the greatest in that kingdom, He called a little child and set him in their midst, and said: “Verily, I say unto you, except ye be converted and become as little children, ye shall not enter into the kingdom of Heaven.” When, once in the Chicago Opera House, thousands of such were disclosed by the rising of the curtain, ranged tier upon tier—retreating to the ceiling, white-robed and waving their tiny handkerchiefs in universal flutter, as they rose to sing in combined chorus the melodies of Heaven, the vividest idea of the celestial

glory, beauty and purity of that kingdom was received. Men, in the regeneration, will have all the characteristics of childhood—its simplicity, transparency, guilelessness, trustfulness, love, without its perversity; otherwise, they have reason to fear they have not experienced this palingenesia at all.

He went not only into the Great Temple and synagogues, but into private habitations and on to thoroughfares, wherever men were found. He moved them not only by His formal and incidental discourses, but by His holy life. He graced with His presence the marriage festival at Cana; was studious to be at the bedside of the fever-tossed and suffering; and wept with the forlorn sisters at the sepulchre of their brother. Many a pleasant, cheering word did He utter to the poor, the friendless, the sick and the sorrowful, as He journeyed day by day. He dined with Publicans as with Pharisees. He frequented the abodes of obscurity and poverty, as well as the mansions of the rich and celebrated. Children loved to ascend into His arms and be blessed. It is sometimes said of one, he is made to be loved. Those thus endowed, or thus sanctified, are indeed blessed, if they are lovers of Jesus, for great will be their influence. The believer should strive to be like His Master in these characteristics. He should bear against any natural or acquired asceticism; study to be gentle, genial, courteous to all men.

One who had a lofty conception of the ministry and its work—subsequently rising to eminence; who spoke in the pulpit with compression and power, and apparently with gracious unction; who seemed to be rapt

when in prayer—in the exercise, very near to the Mercy Seat;—was, in his personal intercourse, habitually acrid and censorious; did not appreciate the excellencies of his brethren, clerical or laical; rather pounced, at their mention, with ferocity upon their defects, seemingly ravenous for the prey; was haughty in his carriage, manifesting none of the meekness and gentleness of his Master. His influence over many, who were disposed to love him for the gifts and culture he indeed possessed, was neutralized or lost thereby. They were compelled to turn away from his ministrations with pain of heart. He has been mellowed, it is believed, by his riper service since, if not by the ministry of chastening. What are all gifts? what is all knowledge? if they are not sanctified and impelled by Love? “Sounding brass and a tinkling cymbal.” They “profit nothing.”

Let not, then, Fisher of Men, thy “good be evil-spoken of.” “I would have you,” said the Apostle, “wise unto that which is good, and harmless concerning evil.” “Study to show thyself approved unto God, a workman that needeth not to be ashamed, rightly dividing the word of the truth.” The Christian ought to be the highest style of a man, specially in the pulpit.

“Follow Me,” said He, “and I will make you *Fishers of Men*.” Patiently, vigilantly, flexibly, persistently, should those professedly called to this vocation angle for souls; seek to enclose them in the Gospel meshes, that they may be landed on the shores of eternal life. Sought must they be, where they can be found, not only in the house of God, but in the family, on the streets, in their places of business, wher-

ever their haunts may be. Temperaments must be noted; all possible knowledge of previous history and personal experience be acquired; for, without it, no man or woman can be thoroughly understood. There is a key to the confidence of every one. It is the business of the Fisher of Men to find it. Anomalies in conduct can be comprehended and reconciled, only when true history is known. The history, experience of an individual cannot be unimportant to him who would seek to be an instrument in its salvation. With what art, patience, perseverance, persistence, men angle for each other in business! What pains do they take to acquire previous knowledge of character, habits, peculiarities, before personal contact and dealing! Is one an impulsive, nervous, irritable person? Time is bided, opportunity is sought when the genial mood is upon him, and he can be safely and successfully approached. Some are not difficult to be met, but difficult to be moved; others are brusque, and desire to have the object sought in interview brought quickly to them for consideration. Perhaps they may be best sought in the same way. Others approach, and are to be approached circuitously—some on their weak, others on their well-fortified side. This is often honestly, honorably and holily done. Men are compelled to study approaches for the achievement of good or bad purposes. The Devil understands this business to perfection. To preserve equanimity, and to maintain circumspection; to be patient under repulse and rebuff for the sake of a holy end, is a great attainment. He that hath such self-mastery, such flexibility in intercourse, “is mightier than he that taketh a city.”

Now, the angler for souls who would win them must be wise in the effort. The Apostle strove to please all, in all things, that he might save some. He made himself flexible in approach and contact. But let none vainly suppose, that the slightest tortuosity or insincerity in conduct will win. The Jesuits have been ever shipwrecked in their mission, on the reefs of this offense. To adopt the lines which Geo. Eliot so often puts into the mouth of Adam Bede—

Let all thy converse be sincere,
Thy conscience as the noonday clear;
For God's all-seeing eye surveys
Thy secret thoughts, thy words and ways.

To supplement and re-enforce with the injunction of George Herbert—

Next to *Sincerity*, remember still,
Thou must resolve upon *Integrity*.
God will have *all* thou hast; thy mind, thy will,
Thy thoughts, thy words, thy works.

The first requisite for success is a clean heart, a holy motive, and a consistent life. The second, skill in detecting, at a glance, an individual's peculiarities, mental and emotional, and his mood. The third, tact in approach. The fourth, patience to the last—patience in persistence, in returning again and again, until the desired and holy end is attained; patience under rude treatment; patience under repulse; patience to the last. Patience is born of Love. It "suffereth long and is kind," "and is not easily provoked." "Beareth all things, endureth all things." Ceaseless, exhaustless, untiring, it finally triumphs.

Watch, then, Fisher of Men, for souls. If you are a man of God indeed, and your life is in unison with

your profession, you will be privileged to approach nearer many hearts than any ordinary friend. Patiently, persistently bide your time; then enter in and take possession in the name of your Master.

The confidence of the pure, the loving, the true, the Christ-like, will always be secured for you in advance. The young, the trustful, will love you, measurably at first, for your position alone, independent of any attractiveness in your personal or Christian character, or clerical services, for you professedly represent Jesus, the "One altogether lovely, and the chief among ten thousand." That is enough for them.¹ If, in addition to the possession of a brilliant, cultivated mind, you are a thorough, symmetrical Christian, no limit can be placed to the influence you may have over multitudes of hearts. The love of some for you will be passing that of woman, for the gracious, comforting influence of your prayers, and your pulpit ministrations. Fail not to lay your hands upon such jewels, and place them to be resplendent in the diadem of the Christ on High. The Baptist, looking upon the Divine One as He walked, said to two of his

1. Upon the resignation of a pastor in Chicago, it was officially and in print, with amplification, declared:

"His whole life before us has been so beautiful, he has been so unselfish, so earnest, and untiring in his work, so lovely in his character, so sympathetic and tender, and yet so manly and noble, that he has become to each one of us more than a pastor; he is our *dearly loved brother and personal friend*. He has shed beams of light along the pathway of the old, and been an inspiring example to the young," etc.

Blessed is the church that can, in truthfulness and sincerity, thus perfume the ministry of a pastor, and blessed is that pastor who is worthy to receive such a precious anointing.

disciples: "Behold the Lamb of God." One of them—Andrew—first finds his own brother; Phillip finds Nathaniel; and both bring them to their Master. The world knows the result. The fruitage is in Heaven. Jesus, above them all, with divine, beautiful discernment, called to Him the fishermen of Galilee; Matthew, from the Custom House; Zaccheus, from his Revenue-Farming; Nicodemus, from the Sanhedrim; and Paul, from the feet of Gamaliel. He that is wise to win souls, will not fail to discern any select ones in his congregation—to lay his hands upon them that they may become "fellow-helpers," "true yoke-fellows," right arms of strength with him in his spiritual work. Thus all successful pastors have done. He that winneth souls is wise. Gentleness, tact in personal intercourse, are the highest wisdom. Thou workest for men through the Christ. Yoke others with thee in the divine co-partnership.

ILLUSTRATIVE AND SUGGESTIVE.

From the very first of his ministry, he never preached without his eye on his audience. He noticed every change of countenance, every indication of awakened interest. And then he immediately followed up by seeking private conversation. His ardor in this pursuit was singular and almost indescribable. He used to liken it to the ardor of the chase. The same impetuosity that made him, when a boy, spring into the water after the first fish that dropped from his hook, characterized all his attempts as a fisher of men. . . . Many souls now in Heaven must remember that, in the beginning of their religious course, he sought them, followed them, and would not let them go. At the same time, no sportsman ever watched a sky-bird with more skilful, wary eye than he watched, not to disgust, or overburden, or displease the soul that he was seeking to save. His eye, his voice, his whole manner, were modulated with the utmost tact and solicitude. He could tone himself down to the most shy, timid and fastidious. . .

When he saw that one was moved, he followed him. "A— B— has seemed to feel a good deal," he would say, "these several Sundays. I must go after him. Something seems to block his wheels." Often he used to say to me, speaking of one and another with whom he had been talking: "I've been feeling round to find *where the block is*. I put my finger on this and that, and it don't move; but sometimes the Lord helps me, and I touch the right thing, and all goes right.—*Autobiography of Lyman Beecher*."

There ought to be for man nothing more manly than to attack men; to put his eye on them, and study them, as a merchant does his customer, to see how much he can make out of him. . . . As a Christian fisherman . . . you put your eye on a man, and study him, and try one thing and miss him; you study him again, and try another thing and miss him again; you pray over

him, and carry him home with you, and live and sleep with him constantly in your mind; you watch your game; and at length you begin to make an impression upon him. And then you experience an ecstasy, a joy that is unutterable. You concentrate other influences upon him—fail with some, and succeed with others; at last you land him, and the thrill of triumph is more glorious than that experienced by a buffalo-hunter, a lion-killer or a fisherman! To land a man, and land him, not on the shores of streams that will run out, but on the shores of streams where there shall be no more lapse and flow, is glorious indeed.

Every fish has its fly; but even the right fly is not enough; you must place it nicely, at the right spot.

As to managing men: I never see a man unless I think, Now how could I manage this man? I am like an engineer that can never pass a fort without thinking, How could I take that fort?

When a young minister finds a man whom he does not know how to approach, he must find out how. Go around about him and take his measure. Study him. Examine him on all sides as an engineer does a fort, and then bombard him. Say, "By the grace of God, I'll have you. I'll *have you*."—*H. W. Beecher*.

There was, no doubt, an adaptation, a fitness in the occupation of these men to develop just those attributes of character most needed in the apostolic office. There are various modes of fishing, and each calculated to cultivate and strengthen some particular moral quality of great importance in their mission.

. . . Every kind of fishing is uncertain. A dozen times the angler jerks out a naked hook; the hand-net closes down on nothing; the drag-net brings in only weeds; the bag comes up empty. And then, again, every throw is successful—every net is full; and frequently without any other apparent reason than that of throwing it on the right side of the ship instead of the left, as it happened to the disciples here at Tiberias.

. . . No one occupation of humble life, not even that of the shepherd, calls into exercise and develops so many of the elements necessary for the office of a religious teacher, as this of fishing.—*The Land and The Book*.—*Thompson*.

A young minister who had made himself conspicuous for a se-

vere and denunciatory style of preaching, came to Dr. Bellamy one day to inquire why he did not have more success. "Why, man," said the Doctor, "can't you take a lesson of the fisherman? How do you go to work, if you want to catch a trout? You get a little hook and a fine line; you bait it carefully, and throw it in gently as possible, and then you sit and wait and humor your fish till you can get him ashore. Now you get a great cod-hook and rope-line, and thrash it into the water, and bawl out: 'Bite or ———!' "

His knowledge of men was also due to his sensitive sympathy. He seem to feel by it, as if by a sixth sense, the character of those with whom he came into contact. It was not through knowledge of the world, nor through reasoning on the actions of men, that he recognized what they were, He felt them. Hence he had a very strange and great power. He almost always felt, in the presence of others, not his own feelings, but theirs. He identified himself with them for a time. He was thus enabled to reveal men to themselves, to tell them what their life meant, and how to idealize it and to ennoble it; to draw out in them what was best and highest; and all this with a gracious tact, due also to his sensitiveness, which seldom did too little and never went too far.

He left no means untried by which to win sinful men and women to the love of Christ. He sought them in their homes, in their haunts of vice, suffering no pain nor trouble of his own to hinder him, deterred by no fear of misconception, never losing sight of them, pleading with them with the irresistible force of an ardent nature sanctified and intensified by the Holy Spirit.

He found among his congregation some whose mental and spiritual difficulties were similar to those which had been his own, and to whom he could give the sympathy and help which are born of a suffering which has passed into victory. . . . In proportion as his friendship was deep, was his imagination penetrative into the characters of his friends, and that to such a degree, that he took their lives into his own. And for all in whom he became interested, he was untiring in effort. He invented new plans for their lives, new interests, new pursuits. He sought ceaselessly for remedies for their trials, and means of escape from their perplexi-

ties. There never lived a truer friend.—*Memoirs of F. W. Robertson.*

In the public ministry of a church, week by week, a congregation listens to one man's teaching; year by year, a solemn connection is thus formed; for so, thoughts are infused, perforce absorbed. They grow in silence, vegetate, and bear fruit in the life and practice of the congregation; and a minister may even trace his modes of thinking in his people's conversation—not as mere phrases learnt by rote, but as living seed which has germinated in them. A very solemn thing! for what is so solemn as to have that part of a man which is his most real self—his thoughts and faith—grow into others, and become part of their being!

An act of charity will teach us more of the love of God than a thousand sermons; one act of unselfishness, of real self-denial, the putting forth of one loving feeling to the outcast and "those who are out of the way," will tell us more of the meaning of the Epiphany than whole volumes of the wisest writers in theology.

Love a man, that is the best way of understanding him. Feel a truth, that it is the only way of comprehending it.—*F. W. Robertson.*

He had a wonderful faculty of knowing people. A person could not attend his church many Sabbaths and fail to make his acquaintance; he would inquire him out; find where he lived; know something of his history, and interest himself in him. . . . His perception of character was remarkable. . . . He was a close observer . . . He studied particular characters, that he might know how to approach them and gain an influence over them. And when a sinner once found him on his track, pursuing hard after him, it was vain to flee, and hard to get away from his grasp. . . . He cultivated this talent. . . . He watched for opportunities to put it to good use; and, if they did not readily occur, he would go out and create them,—*Life of I. S. Spencer, D. D., by Rev. J. M. Sherwood.*

He took great pains to become acquainted with all his people; and in the prime of his life, there were very few among them who were not well known to him, either in person or by their characters. Every part of his parish, and every individual in it, with whom he had become acquainted, was an object of his almost

daily consideration. He inquired into their belief and practice on the subject of religion, etc. He always noticed their attendance upon, or neglect of the means of grace. Whether they were penitent or impenitent was a question of great apparent solicitude with him.—*Dr. Emmons.—Park.*

Her mood applied itself to the mood of her companion, point to point, in the most limber, sinuous, vital way, and drew out the most extraordinary narratives.

She fell, at once, into agreeable relations with her domestics, became their confidant, teacher and helper, studied their characters, consulted their convenience, warned them of their dangers or weaknesses, and rejoiced to gratify their worthy tastes; and, in return, nobody could receive, from servants, more punctual or hearty attendance.

“I do not regret that I have shared the labors and cares of the suffering million, and have acquired a feeling sense of the conditions under which the Divine has appointed the development of the human.”

She won the confidence and affection of those who attracted her, by unbounded sympathy and trust.

I think few servants ever lived weeks with her, who were not dignified and lastingly benefitted by her influence and her counsels.

I have known few women, and scarcely another maiden, who had the heart and the courage to speak with such frank compassion, in mixed circles, of the most degraded and outcast portion of her sex.

She became a confidant, a counselor of the tempted and troubled.

She probably knew the cherished secrets of more hearts than any one else, because she freely imparted her own. With a full share, both of intellectual and of family pride, she pre-eminently recognized and responded to the essential brotherhood of all human kind, and needed but to know that a fellow-being required her counsel or assistance, to render her, not merely willing, but eager to impart it. Loving ease, luxury, and the world's good opinion, she stood ready to renounce them all, at the call of pity or duty.—*Horace Greeley.—Memoirs of Margaret Fuller.*

Labor for the training of Christian churches. Study the state

of Christian minds. Learn the idiosyncracies of Christian experience. Strive to enlarge the growth of Christian hearts by a wise culture. Feed the lambs of the fold. *Make your name dear in Christian families.* Magnify your office by vindicating, in your example, its permanence. Labor, by your life's work, to build up monuments that shall live, when you shall have entered into rest. Such labors shall bring your work into alliance with the costly, the stable, the far-reaching plans of Jehovah. Such a purpose spans the globe in its wise forecast. It has a prophetic eye, and looks into the remotest future.—*Prof. Austin Phelps, in Bib. Sac., July, 1854.*

A Christian church should be so managed that it should be impossible for any attendant upon its services to escape observation; and it should be so trained to its social duties, that every person who takes shelter in its sanctuary should, at least, have the opportunity to find shelter in its homes.

Let fathers and mothers be on the watch to speak kindly words to such homeless wanderers as may roam within the circle of their influence.

The Prince of Evil* never stands upon etiquette. He is instant in season and out of season; and those who would circumvent him must be equally prompt and vigilant. The church should weave its meshes of watchful care and love and friendship so close, that nobody can slip through unseen.

It is not possible to enter into relations with any human being without at the same time incurring responsibility concerning him.—*The Kingdom Coming.—Gail Hamilton.*

Every man whom we meet influences us, and we him. No one speaks to us, or even looks at us, but there is an influence for good and evil exerted by his character upon ours. His character, or his transient mood, acts immediately upon ours.—*J. F. Clarke.*

A man sent with a message to us, which it is a matter of life or death whether we hear or refuse; . . . set in charge over many spirits in danger of ruin; . . . but thirty minutes to get at the separate hearts of a thousand men, to convince them all of their weaknesses, to shame them for all their sins, to warn them of all their dangers, to try by this way and that to stir the hard fastenings of those doors where the Master Himself has stood and knocked, yet none opened; . . . *thirty minutes to raise the dead in.*—*Ruskin.—The Pulpit.*

For, when man comes to front the everlasting God, and look the splendor of His judgments in the face, personal integrity, the dream of spotlessness and innocence, vanish into air; your decencies, and your church-goings, and your regularities, and your attachment to a correct school and party, your Gospel formulas of sound doctrine—*what is all that in front of the blaze of the wrath to come?*

What is ministerial success? Crowded churches, full aisles, attentive congregations, the approval of the religious world, much impression produced? Elijah thought so; and when he found out his mistake, and discovered that the applause on Carmel had subsided into hideous stillness, his heart well-nigh broke with disappointment. Ministerial success lies in altered lives and obedient, humble hearts; unseen work recognized in the judgment day.—*F. W. Robertson.*

Fearful thought, that for forty, fifty, sixty years, a man may seem to be laboring for the glory of God, and the salvation of his brethren, and in all these years God may not find *one* who has been completely and sincerely given to him. *To think that, dying, a man may find himself rejected at the Day of Judgment, as an unfaithful servant!*—*The Priest and The Huguenot.*

CHAPTER XL

FIDELITY IN THE PULPIT.

See! I have set before thee, this day. Life and Good, and Death and Evil. . . . I call Heaven and Earth to record this day against you, that I have set before you Life and Death:—Blessing and Cursing; therefore, choose Life: that both thou and thy seed may live.—*Deut. xxx: 15, 19.*

But even as we have been approved by God, to be intrusted with the Gospel, so we speak; not as pleasing men, but God, who searches our hearts.—*I Thess. ii: 4.*

Wherefore, I testify unto you this day, that I am pure from the blood of all men: for I shrank not from declaring unto you the entire counsel of God.—*Acts xx: 26, 27.*

Preach the Word; be instant in season, out of season; reprove, rebuke, exhort, with all long suffering and teaching.—*II Tim. iv: 2.*

What a moment is that, when mounting the steps of the pulpit, you begin to command, by your elevation, and glance, these multitudes of men, to whom you are going to speak of their God, their salvation, their eternal future! For an hour, I shall have them under my hand: for an hour, they will be, as it were, more mine than God's. What an office! But, alas, what a responsibility!

I know well, that God will not demand an account of the result of my discourse to each one of them, but that He will certainly one day ask, if I have done all I could: if I have neglected nothing to banish from my discourse, my habits, my whole life, everything which would have been of a nature to dishonor or weaken my authority, and whether this poor earthen vessel, from whence flowed the milk of the Word, was, at least, as pure as the coarseness of the clay allowed.—*Bourdoulou, in The Preacher and The King.*

The Power of Speech is a mighty power. If the monarch be responsible for the use he shall make of his, the orator also has an account to give. The more talent and power given him for the

bringing of souls to Christ, the more will be required of him in that day when they shall be judged. You can do much for their salvation: but you can do more for their perdition, for, in proportion to the reluctance with which men draw near to the strait gate, is the eagerness with which they precipitate themselves towards the other, if you are so unhappy as to open it a little.—*Claude, in The Preacher and The King.*

It was a lovely day in September, in a beautiful city, nestled in a teeming valley. The bells of that city were tolling responsively, and with variety in tone, as if to complete the gamut of a wail—signifying that the hour for the funeral of a distinguished citizen, ex-Congressman, U. S. Senator, and Judge had come. A large meeting-house had been filled with the *elite* and fashion of the city to witness the impressive obsequies rendered to the distinguished dead. In came the remains, borne with slow and muffled tread, and succeeded by associates in civil life, members of the Bar,¹ and other distinguished citizens—some of whom had not been seen in such house, and others had lived, seemingly unmindful, if not defiant of the Decalogue and the Sermon on the Mount.

The deceased had been an honorable citizen according to the worldly standard; doubtless was a better man than many who professed to be better; perhaps had lived apart from affiliation in sacred things with those who served the World, the Flesh and the Devil, on six days, and ostensibly the Lord on the seventh²

1. One of them, since, an ex-Congressman likewise, and an officer under the U. S. Government, went a suicide into the presence of his God.

2. He shows the *whites* of his eyes on the Sabbath, and the *blacks* all the rest of the week.—*Thoreau.*

—disgusted, repelled by the incongruity, and the inharmony, so common, so prevalent, between profession and practice. He, however, never signified, nor evidenced externally that he had experienced the spiritual transformation, requisite for citizenship in the Kingdom of Heaven. *John iii: 3-8*. Indeed, report was, that he had sometimes scoffed at the alleged reality and the imperative necessity of such *παλιγγενεσία* and such *ἀνακαινώσις*—*Titus iii: 5*—when they were pressed upon him.

The minister took for his text: *Know ye not that there is a prince and a great man fallen this day in Israel? II Sam. iii: 38*.

After a short historical sketch, he spoke briefly on the public and private virtues of the deceased; that it might be said of him, as it had been said of another: *We find no fault in this man!* that he was honorable in business, kind in the family, and benevolent to the poor.

The testimony was indeed comforting and assuring to the worth of any man. What exterior evidence could be more satisfactory to the value of a citizen? Who would be inclined to question, in such hour, that, notwithstanding any delinquencies—since the best of men are delinquent—he was accepted by God as a “good and faithful servant,” saved at the last, as will be most of us, if saved at all, *by Fire?* Saved! Then there is a perdition to be saved from, or the lullaby and sedative—*all is, and will be eternally well*, is the Gospel to be proclaimed to every trembling, quaking soul. But is there nothing higher to be said of a man when dead, in presence of his ashes,

and before the careless, thoughtless, reckless living? What about the state of one's heart towards God? Must not one love Him with all his being, as well as his neighbor as himself, that he may satisfy the divine requisition?¹ Can obedience to one be separable from that to the other? Is it possible? Can he do either without Divine Grace assisting? What if the claims of that Supreme had been disregarded for the long years, since the young soul came to their realization; and if the desires, intents, thoughts, of which the Omniscient alone can take cognizance, could not endure that scrutiny? What about the use, to the best, of the five talents or the single pound—of material, mental, educational endowment, with which his Maker had intrusted him; and did that intrusted occupy himself diligently, earnestly, faithfully, till He came, by these summons, for the rendering of account? Had he not been a sinner, a helpless sinner like the rest of us? What about the conditions of salvation—the hopes and the basis upon which a soul may safely, and without peril, rest in the extreme hour, and at the last day? Are there no positive requirements with respect to God and men, as well as prohibitions from wrong-doing to either? Will mere outward integrity alone, in merely human relations, save a man? Can he, with all his good works, save himself? and is not, what meritorious character they have, determined by the motive inducing thereto? And will not, after all, the spiritual state of all men, in its entirety, Here and Hereafter, be concluded by

1. What does it signify, that a man gives men their due, and will not give God His?—*Dr. Bushnell.*

their habitual and prevailing intents?¹ And with all his alleged integrity in earthly relations, had not this one, like most of his kind, lived a selfish, a *self-seeking* life? For the final estimate, will there be no scrutiny of purpose as well as of execution? Is there not such *voluntary alienation from God—gravitation away and downward from Him, as necessitates divine interposition from the consequent inevitable perdition?* Is rescue from such deplorable possible otherwise, and is not that—under the Gospel of Jesus Christ, to those acquainted with its conditions—indissolubly related to, and dependent upon that Saving One?

Perhaps there had been antagonies in this man's soul all the way through, such as warred in the soul of the great Apostle, so that the right, through Grace unrecognized, prevailed. But wast thou assured, didst thou have evidence at all, that such, present and conspicuous, had experienced that Gracious transformation? To these imperiled, might not the issue have been realized—*It is Life or Death for me at this hour! Now is the acceptable and the accepted time for salvation!*—had the probe been faithfully, pun-
 gently thrust in?²

1. No outward life and conduct, however just, benevolent and irreproachable, could prove perfect sinlessness, because goodness depends upon the inward motive, and the perfection of the inward motive is not proved by the outward act.—*Mozley.*

2. I want my pastor to come to me in the spirit of the Gospel, saying: "You are *mortal!* your probation is brief; your work must be done speedily. You are *immortal*, too. You are hastening to the bar of God; the Judge standeth before the door."—*Daniel Webster.*

These are the searching, the momentous interrogations to be propounded to a soul, and for a soul to propound to itself, when so impressively reminded it must soon confront its Maker. They are to be propounded, and it is thy special business, professed ambassador of Jesus, to propound them, at the seasonable hour and on the fit occasion. Thou must probe men to the quick. If thou neglectest at other times, thou must not at this.

Recreant one! why didst thou not do it on this occasion? Didst thou consciously, as thou didst professionally, professedly, take Him with thee into that pulpit, and before that Presence—once the Pierced, now the Risen and the Glorified? Ah! He was there—the Uninvited. Thou shouldst have been assured of this. His eyes were as a flame of fire. *Rev. i: 4; ii: 18; xix: 12. Dan. x: 6.* He was present. Wast thou afraid? Of whom wast thou afraid? Of such as would be, soon, associate clay of him before them and thee? Well disposed, doubtless, thou wast. Thou didst not desire to disturb unnecessarily, indecorously, as some might deem—the complacency, the placidity of any dignitary present by personal appliance of the logic of such event, and by intimations of the peril awaiting souls not ready for such inevitable. For whom didst thou appear? For thyself? Thou wast there to speak in the name of God to men—not merely to eulogise the dead, save to the extent of the righteous life, and for exemplification;—to chant a Psalm, or wail a Threnody. Much less wast thou there, by suppression of the Truth correlate, to serve to quiet perturbations, which, conscience smitten by the

Finger of God through this event, may have stirred. Thou wast not so faithful as the unillumined assessors of the Egyptian dead.¹ Thou wast there, chiefly, and above all other considerations, to press upon the living the voice from the dead. Thy dereliction was not so much in what thou didst say, as in that neglect to speak that which, above all others, was imperatively required to be said at that moment, and in that presence. Thy strong regard for thy friend, thy seeming unrealisation of what had been his spiritual condition, thy indisposition to disturb, thy greater disinclination to prick the hearts of his worldly associates, will not atone the loss of opportunity, nor shield thee from the inevitable remorse—the biting back of conscience, for neglect, in the retributive hour.

The discourse closed with a choice extract from a production of the deceased on the burial of the dead, and with a couplet—to the purport, that his like would be rarely seen again.

Not a word in that discourse about judgment and eternity! Not a word about the conditions and limitations of salvation impressively enunciated by an

1. All the dead must pass through the same severe ordeal before admission to their “eternal habitation,” as the priests called the tomb. Even the priests were not exempt from it, and royalty itself enjoyed no immunity. There were forty-two assessors, before whom the funeral train passed. It belonged to them to pronounce judgment. Any one who chose might accuse the departed of any immorality, and if the accusation was proved, the train was not allowed to pass. The rejected dead must be either buried on the spot, or the cases which held their embalmed bodies must be taken back to the dwelling of their friends, to be there a perpetual spectacle of grief and shame.—*God in Human Thought*.—E. H. Gillett.

Apostle! *Acts iv: 12*. Not a monitory word to that assembly, especially to those obdurate in it! Not an expostulatory, beseeching word! What lost opportunity! What neglected occasion! Angels and the Glorified, looking down—intently observant, doubtless wailed over it. And He, the Uninvited, at thy side, paled and quivered in unutterable sadness over the scene. Once did a lost one in Gehenna wail over the then apprehended peril of his five brethren left behind him, and plead, but in vain, that one whom he saw “afar off,” at rest with Abraham,—once a sufferer and in want at his door on earth—be sent to warn them from coming to that place or state of despairfulness, of hopelessness—ah! it is declared of anguish, hoot at it as thou mayest, unbeliever—to which *he* had come. Must a preacher of the Gospel wait for a quickened realization of the spiritual peril of unregenerate men, till he comes to Dives in Gehenna, or Lazarus in Paradise? What shall be the pronouncement of that *Dies Iræ* about it? Neglect is crime, with God as with men. It was enough to wake from the dead that Apostle, who reasoned about righteousness, self-scrutiny, restraint, control, and of a judgment to come, until a royal sinner trembled.

Sir! whoever thou art, professedly sent from God, this writer must deal faithfully with thee. Thou who speakest to others, wilt one day be required to answer for thyself. Hast thou declared to men—dost thou ever do so, when privileged, when a “woe” is on thee if thou dost not—“all the counsel of God?” Art thou “pure from the blood of all men?” Canst thou confidently summon Him and all men to testify to thy

purity from such guilt? "Pure from the blood of all men!" Ah, who is able to make such an affirmation? Fortunate, well assured must he be who can. It will be a comprehensive, very serious one for a preacher of the Gospel to make, when he, with all other individuals, must answer for himself. Will there not be such personal, individual reckoning? Will not such account be demanded? Is, then, the assumption of such an office a light affair? Would it not be better that it had not been assumed, if it has not been faithfully filled? One or the other.—Either the office with the recognized and the accepted responsibility, with the required fidelity in its discharge, or abstinence from its attempted exercise altogether. *Go down, Sir, if thou art not clean, and canst not be true.*¹

1. The most immoral performance that we have lately read was a funeral discourse. It was a eulogy and a warning; the eulogy of a life that should not be imitated, and the warning from a death that was inevitable. The life, according to the well-meaning clergyman, was brilliant, successful, renowned; but oh! brethren, death is a very sudden mystery. In a moment, in the twinkling of an eye, and you are gone. So said the preacher; but it seems reasonable that, if you have led a truly brilliant, and successful, and worthily-renowned life, dear brethren, you need not fear to die. If death has terrors, it is a successful life which destroys them. Therefore, good preacher, instead of pointing us to the death, point us, if you please, to the life, and let your lesson be: "My friends, this was a life to be avoided as an example;" or, "Here was a man who used his talents well, who had love and honor because he deserved them, whose life was successful because he feared God and served his brothers. To him, therefore, death was as the gentle opening of a gate beyond which are light and music. If you would die as he died, live as he lived."—*G. W. Curtis.*

ILLUSTRATIVE AND SUGGESTIVE.

Men felt that John was real. Reality is the secret of success. Religion in Jerusalem had long been a thing of forms. Men had settled into a routine of externals, as if all religion centered in these. Decencies and proprieties formed the substance of human life. And here was a man in God's world once more, who felt that religion is an everlasting reality. Here was a man once more to tell the world that life is sliding into the abyss; that all we see is but a shadow; that the invisible Life within is the only real. Here was a man who could feel the splendors of God shining into his soul in the desert, without the aid of forms. His locust food, his hair garment, his indifference to earthly comforts, spoke out once more, that one, at least, could make it a conviction to live and die upon, that man does not live on bread alone, but on the living word which proceedeth out of the mouth of God.

And this is the ministry and its work—not to drill hearts and minds and consciences into right forms of thought and mental postures, but to guide to the Living God who speaks.

Let men see that you are real—inconsistent, it may be, sinful;—O, full of sin—impetuous, hasty, perhaps stern;—John was! But compel them to feel that you are in earnest. This is the secret of influence.—*F. W. Robertson.*

Said his chaplain to Frederick William, King of Prussia, on his death-bed, and in presence of the whole court: "Christ is the hope of our salvation, on the two conditions that we accept Him with the heart and follow His precepts. So long as we fail in either of these conditions, so long can we not enter into His rest. And if your majesty were to be saved by a miracle, of which, however, we have no reason for expectation, you would not enjoy heaven, in the condition of mind in which you now are. Your army, your treasures, your lands must remain here—no courtiers can follow you there, no servants on whom you can wreak your anger. In heaven a man must have a heavenly mind."—*Dr. K. R. Hagenbach.—Germ. Rationalism.*

I seek for a man who shall inspire me with such a love and respect for the Word of God, that I should be but the more disposed to hear it everywhere.—*Fenelon.—Pulpit Eloquence.*

There are men so holy that their very character is sufficient to persuade. They appear, and the whole assembly which is to hear them is, as it were, already impressed and convinced by their presence. The discourse which they deliver does the rest.—*La Bruyere, in The Preacher and The King.*

I dropped a single grain of musk
A moment in my room;
When years rolled by, the chamber still
Retained the same perfume.
So every deed approved by God,
Where'er its lot be cast,
Leaves some good influence behind,
That shall forever last.

He was a shepherd, and no mercenary;
And though he holy was and virtuous,
He was to sinful men full piteous;
His words were strong, but not with anger fraught;
A love benignant he discreetly taught.
To draw mankind to heaven by gentleness
And good example was his business.
But if that any one were obstinate,
Whether he were of high or low estate,
Him would he sharply check with alter'd mien;
A better parson there was nowhere seen.
He paid no court to pomps and reverence,
Nor spiced his conscience at his soul's expense;
But Jesu's love, which owns no pride or pelf,
He taught—but *first he followed it himself.*

—*Chaucer.*

CHAPTER XII.

A HOLY LIFE.

I find no fault in this man.—*Luke xxiii: 4.*

Who did no sin, neither was guile found in His mouth.—

I Peter ii: 22.

Ye are witnesses, and God also, how religiously, righteously, and blamelessly, we conducted ourselves towards you believers.—

I Thess. ii: 10.

Demetrius hath the witness of all men and of the Truth itself.—

III John xii.

As language is the attempted interpreter or the representative of thought, much more is life the revelation of the man, the interpretation of the creed he interiorly cherishes. True, men may profess one creed and live another, but such profession is false; there is no such belief in the heart. The head and heart are not ever in accord, do not reciprocally interpret each other. Goodness is not the invariable consequent of orthodoxy. Some of the terrible scourges of humanity have been clear thinkers and orthodox—clear as crystal, and as hard—according to prevailing standards. Some of the benefactors of the race, many of the best men, have been declared heterodox. As men live, so will their religious professions be tested, and thus will be their influence with keen discerners of character. They cannot long deceive their fellows. By their fruits they will be known.

In the earlier ages, physical prowess, royal or sac-

erdotal position, wealth prevailed. At the present, genius, culture, money sway. In the future, the good alone will be potential.

The earnest prayer of a *righteous* man availeth much. *James v: 16*. To the superficial, the more forward in church activities, or in external religious movement, seem to be more potent, and to achieve most for their Master and the weal of the human family. Were those most pre-eminent who cast in out of their abundance, or the poor widow, who out of her penury gave her two mites—"all she had," "all her living?" Is a daisy, or a violet, less potential than a Victoria Regina, or a stalwart oak? Is a hurricane more effective than a zephyr? an earthquake than a "still, small voice?" Who dares say? We are not competent to determine, to institute standards of absolute or comparative worth, or to construct "prayer gauges." We know but very little, if, indeed, anything decisive about them. But we do know, that such incidents as the widow's devotement of the last "handful of meal," and of the "little oil," to the seemingly famished prophet, are imperishable—having outlived all the pretentious deeds of the hierarchies. As to like deed of another, Jesus declared: Verily, I say unto you, wheresoever this Gospel shall be preached in the whole world, what this woman hath done shall be spoken of also, as a memorial of her. *Matth. xxvi: 13*. Such minute and apparently trivial incidents have proved immeasurably potent in human affairs, especially those pressed out of the last extremities, the deepest necessities, the deathless love of souls. Blasts, rumors, have put to flight the armies of aliens,

set to the overthrow of the people of the Lord, and legions of demons have been exorcised out of individual souls, through faith not larger than the least of all seeds.

Limitless is the influence of the good. Men have never been able to find fault in Jesus. He enjoined His disciples to be perfect, even as was His Father in Heaven. Perfection, then, is possible—Here or Beyond. He summarily rejected profession of godliness with which interior and exterior life was not in harmony, as salt without savor. He instituted conduct—"fruits" of life—as the test of character, and authorized men, rigidly and without reserve, to apply it in their analyses of each other. Lip service, divorced from heart service, is offensive to God, and to all sensitive men. Political life may be destitute of integrity. A Christian cannot thus be. A politician may be a shining light in his party, yet a profligate in life. A man of genius may make all sensitive, even phlegmatic natures weep, by his tragic delineations of real or idealized suffering; embody in his creations that which is pure and exalted; yet possess a heart, so far as can be discerned from outward demonstration, insensible as adamant to human woe presented for his practical commiseration. Some have seemed to be very meek; have been canonized as saints therefore; but when crossed in their purposes, quickly made manifest their selfishness, self-seeking, subtlety and cunning. Some have had poetic sensibility—been the authors of saintly productions in Christian literature, but evidenced no heart in intercourse. Some have had intellectual acumen, but no breadth or mag-

nanimity. Some have been vociferous for freedom for themselves, and those afar off, but disregarding of the rights and interests of others about them.¹ Some as zealots before, have exiled and isolated themselves in spiritual deserts; but, as Horace observed, crossing seas and change of skies did not change their nature.² Such have been manufactures turned out under the manipulations of religious formalism. One may be impure, unlovely, and unlovable in social relations, live in defiance of the Decalogue, without the loss of caste in fashionable society, or of reputation in external intercourse with others, as a gentleman. It cannot, it ought not so to be, in Christian, and especially in ministerial life. Though it has been thus in the past, it can be so no more.

The prescripts of Jesus were illustrated and enforced by His holy life. Creed and conduct were in perfect union. He not only seemed, but He was, what He seemed.³ There was no tortuosity. "Things," He "spoke." No one was able to detect the slightest antagonism between His profession and His practice.

1. I should be sorry to think that there were more unscrupulous politicians in the country than some old fellow-laborers of mine on vigilance committees and in fugitive slave cases, in years gone by. "*He is an uncommon scoundrel,*" said Theodore Parker to me once, of one of these gentry, "*but he loves liberty!*"—*T. W. Higginson.*

2. Cœlum, non animum, mutant, qui trans mare currunt.

Liber 1, Epist. 11.

3. λέγουσι γὰρ, καὶ οὐ ποιοῦσι.—*Matth. xxiii: 3.*

Nothing is more necessary than to seem to have religion. Every one sees what you seem, few perceive what you are.—*Machiavelli.*

If there had been blemishes, the lynx-eyed Pharisee, who dogged, like a foot-pad, His pathway from Judea to Galilee, and back again from Galilee to Judea, would have discerned them.¹ Men have a right to expect that the lives of His ambassadors, for the most part, at least, will conform to the requirements they demand from others in His name. In such conformity, such consistency, must lie the source of any permanent influence which a professed Christian, especially a minister, can hope to have. Men may be instructed, amused, pleased, stimulated, for the time, by intellectual and emotional efforts; but, unless the life of the cleric is univocal with his speech, they will, more likely, turn away with aversion from the messages delivered, than receive them with avidity—much less, give them heed.

The keener the intellect, the deeper the penetration, the riper the experience, the quicker every species of clerical sham will be seen through. Nothing can be more offensive to discerning men. What must it be to the Omniscient and Holy? Who is sufficient for these things? Few;—not any, unless the fire of God's grace has previously burnt up their sin and their *chaff*.

Believers cannot be too circumspect, even in the little things of their external conduct. The little

1. As He was teaching, there were Pharisees and Doctors of the Law sitting by, who were come out of every town of Galilee and Judea and Jerusalem.—*Luke v: 17*.

And they watched Him, and sent forth spies, who should feign themselves just men; that they might take hold of His words.—*Luke xx: 20*.

foxes in deportment spoil the vines of Christian influence. Many large-hearted, close observers, subtle analyzers of character, are constitutionally so organized, or so refined by grace or culture, that, notwithstanding the accepted requisition upon their Christian patience and charity, they will be irresistibly repelled by anything offensive to their tastes, judgment or principles;—be driven away from the circle of particular ministerial influence by habitual or even casual exhibition of petty meannesses, by what is unseemly, in any aspect, to the sacred office.¹

O, Sir! Thou wouldst have influence as a Christian! Then *be* one, on six days as on the seventh, on the streets, in the workshop, the counting-room, the marts of trade, in thy home, as in the prayer circle or the pulpit service. Thou'lt not have it otherwise. Thou must be, and a thorough one, otherwise thou wilt not have it; for the world is keen-sighted to detect deficiencies and inconsistencies; and so much will be subtracted from it, as thou art morally and religiously defective in manifestation. Thou canst not always screen thy interior life from exterior observation. The door will sometimes slip open, the mask fall, notwithstanding thy organic and cultivated secretiveness

1. If there be too great a difference between your language in the world, and your language in the pulpit, you will, perhaps, be listened to as an orator; but as for real and salutary influence, you will have none. . . . Your entering the pulpit must seem to be a simple and natural action—the necessary consequence of your everyday life.

It seems to me, that if a man is really desirous to be edified by the sermons of any preacher, he should avoid seeing him elsewhere than in the pulpit.—*The Preacher and The King.*

—habituated, studied reticence and reserve; and there will always be some, if not many, eyes steadfast and fixed upon thee, ready to peer in through the door ajar to receive disclosures. Dost thou foolishly suppose thou canst escape observation, scrutiny?¹ Thou must strive to be good, not for the influence good takes with it, for then thou canst not have it at all, with God or men. “Seekest thou for great things? Seek them not.” Thou must love goodness for its sake. She must ever be thine Ideal-Betrothed. Be good, Christ-like, and the aspired-for potency will come with no seeking.²

1. Cardinal Caprara, the Pope’s legate at Paris, defended himself from the glances of Napoleon by an immense pair of green spectacles. . . . And yet Napoleon . . . was wont, when he found himself observed, to discharge his face of all expression.—*Emerson*.

In our times, from the highest class of society down to the lowest, every one lives as under the eye of a hostile and dreaded censorship.—*Mill on Liberty*.

2. The truest influence comes unsought. The best way of gaining it is to act without calculation or solicitude, according to our clearest convictions, and to leave our lives to speak for themselves.—*Dr. Channing*.

Indirect influence is often far more successful than that which is direct, and for this reason:—the direct aims that we make to convert others may be contradicted by our lives, while the indirect influence is our very life. What we really are, somehow or other, will ooze out, in tone, in look, in act, and this tells upon those who come in daily contact with us. The law of personal influence is mysterious. The influence of the Son of God told on the one thief, not on the other; it softened and touched the hearts of two of His hearers, but it only hardened others. . . . Some are too pure to act universally on others. If our influence has failed, the Redeemer’s was not universal.—*F. W. Robertson*.

No minister whose life wars with his profession or office can expect to be tolerated long, among the American people. Such might have been endured in the days of Laurence Sterne, or Dean Swift; in the church of England—perhaps now; but will not be—by this nation, or by any nation in the future. The official representative of Jesus is expected to be an example,—in word, in conduct, in love, in spirit, in faith, in purity. He must take heed unto himself and to his teaching. He must flee from foolish and hurtful lusts, which *sink* men in misery and perdition. He must pursue righteousness, godliness, faith, love, patience, peace, meekness. Charge is given him in the sight of God and Jesus Christ, that he keep the command spotless, irreproachable, until the epiphany of our Lord Jesus Christ. *I Tim. vi: 9, 11, 14. II Tim. ii: 22.*

How durst thou, Sir, attempt, professionally, to speak in the name and behalf of the Spotless One, unless He has first spoken to thee; unless thou hast first spoken to thyself—to be pure in life, in heart, in speech, conduct, motive, desire? How canst thou speak to spotted sinners, when thou must be conscious that thine own heart—thy interior, if not thy exterior life is spotted with unrepented sin?

ILLUSTRATIVE AND SUGGESTIVE.

What sanctity, what separation from selfish views, what entire dedication of his whole being to the recovery, freedom, growth, perfection of the immortal spirit should characterize him! His whole life should be a discipline of purification from earthly influences. He should be a perpetual testimony of Godlike goodness to the world which he would raise. He should so live, that the Spirit may shine out through him, and quicken all around him. What an office—to awaken the divine in man!—*Dr. Channing.*

No one could argue with Dr. Channing, because every one was obliged to feel him. The subdued manner, the keen-edged, quivering delicacy of his moral perceptions, the unqualified honesty of the man, sanctified by his profoundly tender, always delicate reverence toward God, made the atmosphere of the place sensational, and no one was permitted to choose whether he would be impressed or not.

Enter the great assembly . . . where young Summerfield is giving his call and testimony, and there is a power upon you which it is the highest luxury and dearest blessing of earth to feel. You know not where it is, but clearly it is not in the words spoken. There is something about the man which fills you with a sense of mystery. There is incense here, and the smell of sacrifice. The man is nothing, and his atmosphere everything. It fills the whole concavity from the rafters downward to the floor; nay, it presses the walls and issues from the doors.

The influences we exert unconsciously will almost never disagree with our real character. They are honest influences, following our character, as the shadow follows the sun. And, therefore, we are much more certainly responsible for them, and their effects on the world.

Who ever saw with the eye, for example, or heard with the ear,

the exertions of that tremendous astronomic force, which every moment holds the compact of the physical universe together?

The preaching of Christ is often so unfruitful, and especially in times of spiritual coldness, . . . because there are so many influences preaching against the preacher. He is one, the people are many; his attempt to convince and persuade is a voluntary influence; their lives, on the other hand, and especially the lives of those who profess what is better, are so many unconscious influences, ever streaming forth upon the people, and back and forth between each other. He preaches the truth, and they, with one consent, are preaching the truth down; and how can he prevail against so many, and by a kind of influence so unequal?

This only we know, that the great world-forces holding sway and swinging above are scarcely appreciable, in comparison with the finer things of beauty they subordinate. We do not half as much respect or feel the dominated graces.

God's highest honors never go with noise, but they wait on silent worth, on the consciousness of good, on secret charities, and ministries untainted by ambition.—*Dr. Bushnell.*

The power of the pulpit is a personal power. There are very few men who move audiences by their eloquence. They grow less in number as education grows more universal. This is not so much because there are few orators as because oratory is less potent. The more men are moved by their passions, the more they are swayed by passionate appeals. The more they are governed by judgment and conscience, the more independent they are of one man power, even in the pulpit. We laymen, like our ministers, better than their sermons; the sermons because we like the men. It is necessary, therefore, for a minister to know his people—necessary for them to know him. The moral power of the man must be behind the sermon; otherwise it is like a bullet without powder. It may be ever so well moulded, it will never strike home.—*Laicus, in the Christian Union.*

To preach well, it is necessary to live well. To preach like Christ, it is necessary to live like Christ. Christ lived the minister. Remember that Christ your Lord and Master will keep His eye upon you and watch you every moment.—*Dr. Emmons.*

He manifested the exaltation of his nature by never alluding to

his income. He never hinted that presents would be welcome to him. He never intimated a wish to have his salary raised.—*Memoirs of Dr. Emmons.*—*Park.*

It is the price which all, who are possessed of influence, must pay—that their acts must be measured, not in themselves, but according to their influence on others.

That which is done remains. Through ages, through eternity, what you have done for God, that, and only that, you are. . . . Deeds never die.

Ministerial success is not shown now by the numbers who listen. Not impression, but altered character marks success.—*F. W. Robertson.*

. . . The exceeding folly, as well as conceit, of those who spend so much time in trying to make their influence tell, and whose consciences are always pricking them, unless they are doing some noisy and notorious good. Assuredly, if we would perfume the world, or any part of it, we had best stick close to our garden and cultivate our flowers, never doubting that the winds of heaven will be ever at hand to waft abroad all the fragrance we can produce.—*Hudson.*—*Lectures on Shakspeare.*

We go on through life, and at the last we die, exercising a great unconscious influence upon those around us; an influence whose extent will never be known till the day when the secrets of all hearts shall be revealed.—*Thoughts of a Country Parson.*

Character is what a man really is; reputation is what people say he is.—*Dr. John Campbell.*—*Ad. Clerum.*

Character—a reserved force which acts directly by presence, and without means. It is not so much by what he says, as by what he is.—*Vinet.*

The solar system has no anxiety about its reputation, and the credit of truth and honesty is as safe.

It makes a great difference in the force of any sentence to know who is behind it.—*Emerson.*

Reputation is what men and women think of us. Character is what God and angels know of us.—*Thomas Paine.*

On six days of the week he was invisible, and on the seventh he was incomprehensible.

A florid, metaphysical preacher.—*Lamps, Pitchers and Trumpets.*

Such was our friend. Formed on the good old plan—
 A true, and brave, and downright honest man!
 He blew no trumpet in the market place,
 Nor in the church, with hypocritic face,
 Supplied with cant the lack of Christian grace,
 Loathing pretense, he did with cheerful will
 What others talked of while their hands were still!
 And while "Lord! Lord!" the pious tyrants cried,
 Who, in the poor, their Master crucified,
 His daily prayer, far better understood
 In acts than words, was simply doing good.
 So calm, so constant was his rectitude,
 That by his loss alone we knew his worth,
 And felt how true a man had walked with us on earth.

—Whittier.

"How seldom, friend, a good great man inherits
 Honor and wealth, with all his worth and pains!
 It seems a story from the world of spirits,
 When any man obtains that which he merits,
 Or any merits that which he obtains."
 For shame, my friend!—renounce this idle strain!
 What wouldst thou have a good great man obtain?
 Wealth, title, dignity, a golden chain,
 Or heaps of corpses which his sword has slain?
 Goodness and greatness are not means, but ends.
 Hath he not always treasures, always friends,
 The good great man? Three treasures—love and light,
 And calm thoughts, equable as an infant's breath;
 And three fast friends, more sure than day or night—
 Himself, his Maker, and the Angel Death.

—S. T. Coleridge.

It is said of an eccentric old gentleman of New England, who combined farming and tract-distributing, horse-trading and exhortation, that, on one occasion, while out colporteur-ing, with an eye for a good bargain in horses at the same time, he made a trade on an errand of mercy, and got the worst of it. He remarked afterwards, rather slyly: "Now the fact is, when I am working for the Lord, and stop to deal in horses, I never have good luck. "*The fact is,*" said he, "*I dont want the Lord around when I am trading horses.*"

Sower Divine!

Sow the good seed in me,
Seed for eternity.

'Tis a rough, barren soil,
Yet by Thy care and toil,
Make it a fruitful field
An hundred-fold to yield.

Sower Divine,
Plough up this heart of mine!

Sower Divine!

Quit not this wretched field
Till Thou hast made it yield;
Sow Thou by day and night,
In darkness and in light,
Stay not Thy hand, but sow;
Then shall the harvest grow.

Sower Divine,
Sow deep this heart of mine!

Sower Divine!

Let not this barren clay
Lead Thee to turn away;
Let not this field be dry,
Refresh it from on high.

Sower Divine,
Water this heart of mine!

—*Rev. Dr. H. Bonar.*

Lord, what a change within us one short hour
Spent in Thy presence will avail to make!
What heavy burdens from our bosoms take!
What parched grounds refresh, as with a shower!
We kneel, and all around us seems to lower;
We rise, and all, the distant and the near,
Stands forth in sunny outline, brave and clear;
We kneel, how weak! we rise, how full of power!
Why, therefore, should we do ourselves this wrong,
Or others—that we are not always strong—
That we are ever overborne with care—
That we should ever weak or heartless be,
Anxious or troubled—when with us is prayer,
And joy, and strength, and courage are with *Thee*?

—*Dean Trench.*

CHAPTER XIII.

PRAYER.

O Thou! Hearer of Prayer, up to Thee shall all come.—*Ps. lxxv: 2.*

And it shall come to pass, that before they call I will answer; and while they are yet speaking, I will hear.—*Isaiah lxxv: 24.*

And while I was speaking and praying, and confessing my sin, and the sin of my people Israel, and presenting my supplication before the Lord my God. . . . Yea, while I was speaking in prayer . . . the man Gabriel touched me, etc.—*Dan. ix: 20, 21. Ps. xxxiv: 4, 5, 15, 17. Acts ii: 1, 2; ix: 40; x: 9, 30, 33; xii: 5, 12, 13; xvi: 25, 26, etc.*

Thus, therefore, do ye pray.—*Matth. vi: 9.*

All whatever, when praying, you ask for, believe that ye do receive, and they shall be yours.—*Mark. xi: 24.*

And, dismissing the multitude, He went up the mountain to pray, by himself. Then, evening having come, He was there alone.—*Matth. xiv: 23.*

I am praying for them.—*John xvii: 9.*

Sanctify them in the—Thy Truth. Thy Word is Thy Truth.—*John xvii: 17.*

Pray ever.—*I Thess. v: 17.*

Miserable creatures that we are! we earn our bread in sin. Till we are seven years old, we do nothing but eat and drink and sleep and play; from seven to twenty-one we study four hours a day, the rest of it we run about and amuse ourselves; then we work till fifty, and then we grow again to be children. We sleep half our lives; we give God a tenth of our time; and yet we think that with our good works we can merit heaven. What have I been doing to-day? I have talked for two hours; I have been at meals three hours; I have been idle four hours! Ah, enter not into judgment with thy servant, O Lord!—*Luther.—Quoted by Froude.*

O Thou, by whom we come to God—
The Life, the Truth, the Way;
The path of prayer Thyself hast trod;
Lord! teach us how to pray.

—*Montgomery.*

Prayer is aspiration, adoration and supplication—the hunger and thirst of the soul for God; its cry for help in time of need; “as pants the hart for the brook, so pants the soul for God;” must be the precursor of all spiritual growth; the first and last factor in ministerial success; the beginning and end of all successful effort for the weal of men. That which moves God must be most potent to move men. Through Him alone can they be effectually moved. There are intuitions, beliefs inherent, dicta of reason; this trust is of them.

Ministers may be comforted and sustained by the belief that they have been called to their work; they may please and move by the grace of person and address; by the matter and manner of their pulpit service; be mighty in the Scriptures; do many great works through faith; be genial and sympathetic, magnanimous, large-hearted and unselfish; bold and faithful in their utterances; their life may be in harmony with their speech; yet, if they are not ever prayerful—in dependence alone on the Spirit that quickens;—of what avail will the consecration and use of all these gifts and graces be, either on the heart of the wayward one, or in reflex influence on themselves, for securing the blessing sought? True, God may use them as he does all good and evil instruments for His glory and the good of others, but what comfort will that be to them, when they are summoned to

answer for themselves? A self-reliant, and not a God-depending ministry must be barren of spiritual results, though there may be a show otherwise. There is reason to fear that such is often the case. Congregations pour out of gorgeously constructed, adorned and furnished temples, not only pleased, but charmed. Did prayer prevail? As they wend their way homeward, are their hearts pervaded by the Spirit's influence—so that they will be constrained to say: "How dreadful was that place!" Surely God was in it! It was none other than the Gate of Heaven! Did the preacher go,¹ minister and depart, as if himself, the matter and manner of his services, the impressive attendants and circumstances of the occasion were nothing, chaffy, insubstantial, if the Holy Spirit was not manifestly present—did not prevail? Did he go directly to his closet and cry out in tears, beseechings and intercessions: O, Lord! it is nothing, unless Thou dost sanctify, bless and save! No trivial business is it for a frail and fallible one to address others on the great salvation.

Can any true ambassador of Jesus be self-reliant then? Woe is me! for I shall perish; because I am

1. Before I came into the sacred desk this afternoon, I kneeled down and asked my Heavenly Father to bless His word to you. And when I go from the sanctuary I shall kneel down once more to ask Him to sanctify it by His Holy Spirit. What word may I take to Him from you? Must I tell Him that once more His blessed gospel has been proclaimed only to be rejected by you, or may I carry to him the joyful tidings that, laying aside every excuse, you have accepted His invitation to the marriage feast?—*Rev. John Hall, D. D.,—Advance.*

a man of unclean lips, and I dwell in the midst of a people of unclean lips; for mine eyes have seen the King, the Lord of Hosts. *Isaiah vi: 5*. Never may hearers be thus addressed again. This may be to them the favored hour, the blessed juncture, the golden opportunity, and the last.¹

The Great Teacher began, conducted and concluded His ministrations by reference to, and dependence on His Father. He ever urged the necessity and efficacy of prayer, directing how, in what manner, and for what it should be presented. It was to be offered to the Father; in His name; with faith; through the Spirit; for right things; in right manner; with earnestness and importunity; in subordination to the Father's will. For humanity in all ages He constructed a prayer—not a stereotyped form, but a flexible mode. It was "*in this manner*" He persistently urged disciples to ask, that they might receive. He illustrated and enforced the duty, privilege and efficacy of prayer, as He did all other teachings, through the favorite parable. Devoting the day to labor, He seemed to divide the night with rest and prayer. It is recorded, on one occasion, that He spent the night in prayer to God. *Luke vi: 12*. Not content with this, He retired for days, to mountains, secluded val-

1. Every time that I go into the pulpit, I cannot help asking myself, What will remain in a month, in a week, in a few hours, of the discourse which is to be listened to? What, after all, am I going to do, I think to myself, if not to render almost all my audience more guilty? They know all that I am going to tell them. They have been a thousand times reprov'd for the same things in regard to which I am now going to reprove them.—*The Priest and The Huguenot*.

leys, and to wildernesses, for protracted communion with His Father, to gather strength for mightier spiritual conflicts, and for further holocaust of love. How often and significant is the record! Every work He prefaced with recognition of His Father. As He journeyed, and in His discourse, His heart seemed ever to be lifted up, It was, "My Father," "Thy Father," "Your Father," "Our Father." What rapture, grandeur, unction, was there in that last Intercession! The letter seems pervaded by a divine aroma. There are emotions which language could not body.

The Great Apostle followed the Master, with the deepest realization of the necessity and of the potency of prayer. To his brethren in Rome, he declared: For God is my witness, whom I serve in my spirit in the gospel of His Son, that ever I make mention of you—always in my prayers. *Rom. i: 9*. . . . Now I beseech you, brethren, by our Lord Jesus Christ, and by the love of the Spirit, that ye agonize with me in your prayers to God for me. *Rom. xv: 30*. To the Ephesians: I cease not, in giving thanks for you, making mention of you in my prayers. . . . With all prayer and supplication, praying at all seasons in the Spirit, and for this same purpose watching in all persistency and supplication for all the saints. *Eph. i: 16; vi: 18*. To the Phillippians: I thank my God upon all my remembrance of you—*always in every* supplication of mine for you all, making supplication with joy. *Phill. i: 3*. To the Colossians: We give thanks to God and the Father of our Lord Jesus Christ, praying *always* for you. *Coloss. i: 3*. To the

Thessalonians: Night and day, praying *exceedingly* for the sight of your faces, and for the reparation of the deficiencies in your faith. . . . And, brethren, pray for us. *I Thess. iii: 9-10; v: 25.*

The logic of the analogy, inviting, stimulating, pressing, is, to a paternal heart, irresistible. If ye, then, being unholy, know how to give good gifts to your children, how much more shall your Heavenly Father give the Holy Spirit to them that ask Him? *Luke xii: 13.* Yet still, many distrustful souls find it difficult to rest upon it, because their personal experiences have been otherwise. They rarely, if ever, realized responses to their petitions. Oh, yes, there are difficulties. Thy heart and my heart are bursting with them. Let us not stay to unfold them. God pity us in our weakness and helplessness.

Yet, still, as ever, the philosophers, the scientists of the day, with the rabble after them—perhaps some of us—demand another test, and a repetition of hoary experiment. If they believe not Moses and the prophets; if they believe not the New Testament, if they are not fortified in faith by the experiences of the praying world since; neither would they, it is believed, be persuaded though Elijah himself rose from the dead to repeat the demonstration he gave twenty-eight centuries since. It's the prayer of faith, born of conviction, pressed out of necessity—the imparted gift of God, that prevails. Hast thou no faith, unbeliever? Expect not, then, its results. They will not be apparent to thee. Is it curiosity, the latter-day mania for the last analysis of all things temporal or eternal, that prompts thee to cry for another tangible,

material demonstration. Will the Almighty condescend, with such wondrous displays hitherto, to give further exhibitions? It is not probable, though He may. Is it expedient? Thou canst not put Him into a retort. Seekest thou still, as did the Jews, a further "sign?" He can't be found out unto perfection. There were speculatists, if not scientists, in Job's day. The tone of the interrogation indicates the futility and the hopelessness of their endeavor. His ways are not thy ways. He is past finding out. But His promises live and abide forever.

It is declared, and there have been myriads who believed, that the earnest, sincere, lawful prayer "availeth much." How much, can't be told. This much is asserted. The sun was stayed in his circuit. Thou dost not believe it. The witnesses were deluded—an optical illusion to the rude and credulous of those times. There crept an error in the original text—one Hebrew word was mistaken for another. It was not correctly translated; or it was a poetic hyperbole—but a symbol of a reality, perhaps.

Well, it may have been thus. Grant that it may have been. The All-Potent could do it, could He not? He who pivoted it in space could stay it for a season, if He willed, could He not? Then why may He not have done it upon a required emergency, and for adequate ends?

It is recorded: that prayer swept thousands of the aliens into the charnel house; disclosed to vision scenes in the spiritual world; shut the mouth of lions; preserved unscathed, in the seven-times heated fiery furnace; hushed the raging winds and the tempest-

uous sea; exorcised demons; vitalized dead limbs; opened sealed eyes; brought the dead out of sepulchres; transformed bitter persecutors into zealous saints. All these averments are as difficult of credence to the incredulous, as the staying of the sun. What wilt thou do with them, sceptical and unbelieving? They were all possible to the Omnipotent. The emergencies were requisite for the divine interposition. There are times when God specially and more *manifestly* works. Thus has He always done. Thus will He always do. It might be expected.

In the heavenly vision, there ~~was~~^{are} seen in the hands of the representatives of the celestial hierarchies, golden bowls, full of burning incense, which are the *prayers of saints*. *Rev. v: 8*. There, they are all lodged. They are not, then, in vain. They reach their destination. They avail, and prevail, and that "much."

'Tis a blessed gift—that of some who are endowed on behalf of the great congregation, to pass with such propriety, awe-hushed and awe-hushing, into the presence of the Almighty—the Father—with such appropriateness of invocation to that Almightiness and Fatherhood; to be able to specify with such definiteness, distinctness, and wealth of tongue, all the sweet and bitter experiences, all the wants and woes of worshippers, and all the refined and multiform goodness of God in application thereto. Then, the rapt soul, each represented soul, having thus its multiplied, diverse, individual aspirations defined, voiced and conveyed in golden-mouthed, divinely-perfumed utterances to our Father, whispers to itself: *It is good to*

be here. Let us make three tabernacles. Let us abide here. Richer, by far, than all the gifts of melody and speech. These are more redolent of earth; this, of Heaven.¹

And now, Our Father, Savior, Intercessor, Sanctifier, and Comforter—Triune God! we lift our hearts to Thee. Thou art King of Kings and Lord of Lords. Thou art worthy to receive the glory, and the honor, and the power; for Thou didst create all things, and through Thy will they were, and were created. *Rev. iv: 11. The blessing, and the honor, and the glory, and the dominion be unto Him Who sitteth upon the throne, and unto the Lamb, forever and ever. Rev. v: 13.* With all the sanctities of Heaven, the multitudes of the Redeemed—out of every kindred, tongue, people and nation, we cast the crowns of our salvation at Thy feet, and cry Alleluia!

We cry:—Sanctify all those whom Thou hast called—disciples of every name, in sacred or secular profession, whether prophets, apostles, evangelists, pastors, teachers, oral or editorial, given for the edification and perfection of the saints, until they shall all come

1. "Let us unite in prayer." What a welcome to near communion with the Heavenly Father is there in the tremulous tenderness of that invitation! This is a solemn reality, and no formal rite to him. The Infinite is here, around all, within all. What awful, yet confiding reverence, what relying affection, what profound gratitude, what unutterable longing, what consciousness of intimate spiritual relationship, what vast anticipations of progressive destiny, inspiring these few, simple, measured, most variously modulated words! How the very peace of heaven seems to enter and settle down upon the hushed assembly!—*Memoirs of Dr. Channing.*

into the unity of the faith, to the fullness of the knowledge of Thee. Make them all one. Sanctify them through Thy Truth. Guide them into all of it—treasured in the literal Word, speaking out of the Heavens, or from the Earth, expressed out of history, from individual experiences, or through the revelations of the Spirit. Help them to comprehend it. Perfect, fortify, strengthen, establish them. *καταρτίζαι ὑμᾶς, στήριξις, σθενωσαι, δεμελιωσαι. I Peter v: 10.*—To know Thy love, which passeth knowledge. Then may their carriage comport with their sacred profession, and the messages they deliver. Then may not the “earthen vessel” be despised for its fragility or frailty, but be prized for the nobleness, the pricelessness of the sanctifying “treasure” it contains. Teach them when to speak, and when to be silent. Give them clearness of perception, vigor of thought, fertility in illustration, aptness in teaching, justness and discrimination in reproof, grace in utterance, effectiveness in delivery, and a HOLY LIFE. Impart to them faith—Thy gift—though it be in small measure; it may yet be potent enough to remove mountains of material or moral obstacle, to the leveling of fortresses of Satan, and to the salvation of hitherto incorrigible sinners. Then shall the work of their ministry be enforced. Then shall it be achieved. Exorcise them of morbid asceticism; of natural or acquired moroseness; of professional sanctimoniousness; of all hypocrisy, pretense and sham; and make them real, artless, genial, like Thyself. Possess and sway their souls with profound sympathy for men in every condition of life, in all the vicissitudes of joy and sorrow,

of prosperity or adversity;—the potent in all positions and relations with their burden of responsibility; the sordid in their avarice; the rich in their superfluity; the poor in their poverty; the sick in their affliction; the wretched in their grief. Help them to discern gifts given to Thy people, and to bring them into use for Thee. Clothe them with humility as a garment. Exorcise them of selfishness, as ever to be denied a resting place in a believer's heart. Purify them of unsanctified ambition, and of self-seeking—the well-known bane of Thy people in all ages. Let Thy Word be in them as a *burning fire shut up in their bones*, when they stand between Thee—the Living God—and men, dead in trespasses and sins. Make them true, pure, gentle, beautiful in their lives, easy to be entreated, full of mercy and good fruits, without partiality and without hypocrisy. Beautiful within, they shall be lovely without. Then, may those taking knowledge, say: How beautiful upon the mountains are the feet of them that bring good tidings, that publish salvation, that say unto Zion, Thy God reigneth. Let their first and last resort be to Thee—watching thereunto with all persistence, that utterance may be given unto them when speaking in Thy name, to make known with boldness the mystery of the Gospel, and to speak boldly as it becomes them to speak.

Save them and us, at last, through the riches of Thine Infinite Grace!

Now unto Him—that Great Shepherd of the sheep, Who is able to preserve thee, Fisher of Men, from

stumbling, and to present thee spotless before the presence of His glory with exceeding joy:—

TO HIM—THE ONLY GOD OUR SAVIOR, BE GLORY,
AND MAJESTY, DOMINION, AND POWER, NOW AND EVER-
MORE. AMEN! *Jude 24-25.*

Lord, I have lain
Barren too long, and fain
I would redeem the time, that I may be
Fruitful to Thee;
Fruitful in knowledge, faith, obedience,
Ere I go hence;
That when I come
At harvest to be reaped and brought home,
Thine angels may
My soul in Thy celestial garner lay,
Where perfect joy and bliss
Eternal is.

If to entreat
A crop of purest wheat,
A blessing too transcendent should appear,
For me to hear,
Lord, make me what Thou wilt, so Thou wilt take
What Thou dost make,
And not disdain
To house me, though among Thy coarsest grain;
So I may be
Laid with the gleanings gathered by Thee,
When the full sheaves are spent,
I am content. —*Francis Quarles.*

ILLUSTRATIVE AND SUGGESTIVE.

The time for toil is past, and night is come—
The last and saddest of the harvest eves;
Worn out with labor long and wearisome,
Drooping and faint the reapers hasten home,
 Each laden with his sheaves.

Last of the laborers, Thy feet I gain,
Lord of the harvest! and my spirit grieves
That I am burdened not so much with grain,
As with a heaviness of heart and brain;—
 Master, behold my sheaves!

Few, light and worthless,—yet their trifling weight
Through all my frame a weary aching leaves;
For long I struggled with my hapless fate,
And staid and toiled till it was dark and late—
 Yet these are all my sheaves.

Full well I know I have more tares than wheat—
Brambles and flowers, dry stalks and withered leaves!
Wherefore I blush and weep, as at Thy feet
I kneel down reverently, and repeat,
 Master! behold my sheaves!

I know these blossoms, clustering heavily
With evening dew upon their folded leaves,
Can claim no value nor utility—
Therefore shall fragranciness and beauty be
 The glory of my sheaves.

So do I gather strength and hope anew;
For well I know thy patient love perceives
Not what I did, but what I strove to do;
And though the full ripe ears be sadly few,
 Thou wilt accept my sheaves.

—*Atlantic Monthly.*

Prayer—the church's banquet; angel's age;
 God's breath in man returning to his birth;
 The soul in paraphrase; heart in pilgrimage;
 The Christian plummet, sounding heaven and earth;
 Engine against th' Almighty; sinner's tower;
 Reversed thunder; Christ's side-piercing spear;
 The six-days world transposing in an hour;
 A kind of tune, which all things hear and fear;
 Softness and peace, and joy, and love, and bliss;
 Exalted manna; gladness of the best;
 Heaven in ordinary; man well drest;
 The milky way; the bird of paradise;
 Church bells beyond the stars heard; the soul's blood;
 The land of spices; something understood.

—*George Herbert.*

More things are wrought by prayer
 Than this world dreams of. Wherefore, let thy voice
 Rise like a fountain for me night and day.
 For what are men better than sheep or goats
 That nourish a blind life within the brain,
 If, knowing God, they lift not hands of prayer
 Both for themselves and those who call them friend?
 For so the whole round earth is every way
 Bound by gold chains about the feet of God.

—*Tennyson.*

Be not afraid to pray—to pray is right.

Pray, if thou canst, with hope; but ever pray,
 Though hope be weak, or sick with long delay;
 Pray in the darkness, if there be no light.
 Far is the time, remote from human sight,
 When war and discord on the earth shall cease;
 Yet every prayer for universal peace
 Avails the blessed time to expedite.
 Whate'er is good to wish, ask that of heaven,
 Though it be what thou canst not hope to see;
 Pray to be perfect, though material heaven
 Forbid the spirit so on earth to be;
 But if for any wish thou darest not pray,
 Then pray to God to cast that wish away.

—*Hartley Coleridge.*

Think with yourself, how easily, how insensibly, by one turn of thought, God can lead you into a large scene of usefulness; he can teach you to lay hold on a clew which may guide your thoughts with safety and ease through all the difficulties of an intricate subject. Think how easily the Author of your being can

direct your motions by His providence, so that the glance of an eye, or a word striking the ear, or a sudden turn of the fancy shall conduct you to a train of happy sentiments. By His secret and supreme method of government, He can draw you to read such a treatise, or to converse with such a person, who may give you more light into some deep subject in an hour, than you could obtain by a month of your own solitary labor. Think with yourself, with how much ease the Spirit of God can cast into your mind some useful suggestion, and give a happy turn to your own thoughts, or the thoughts of those with whom you converse, whence you may derive unspeakable light and satisfaction in a matter that has long puzzled and entangled you; He can show you a path which the vulture's eye has not seen, and lead you by some unknown gate or portals out of a wilderness and labyrinth of difficulties, where you have been long wandering.—*Dr. Watts.*

I stand, in ordinary health, before^d my great congregation to pray for them. Hundreds and hundreds of times, as I rose to pray and glanced at the congregation, I could not keep back the tears. There came to my mind such a sense of their wants, there were so many hidden sorrows, there were so many weights and burdens, there were so many doubts, there were so many states of weakness, there were so many dangers, so many perils, there were such histories—not world histories, but eternal world histories—I had such a compassion for them, my soul so longed for them, that it seemed to me as though I could scarcely open my mouth to speak for them. And when I take my people and carry them before God to plead for them, I never plead for myself as I do for them. I never could.—*H. W. Beecher.*

In this original arrangement, allowance might have been made for praying—that our prayers may be as truly a part of the gearing of the universe as events, and that consequently, so far from being useless, they are essential.

We ought to be in so constant communication with Him, that whenever a slight trial comes, whether of faith, or patience, or love, and whenever a little blessing flutters its white wings softly over our heads, we shall immediately, naturally, without preamble, or circumlocution, or hesitation, or stoppage, lift up our hearts to God.—*Gail Hamilton.*

In all Mohammedan lands, when the hour of prayer sounds from the mosque or minaret, at noon, or at the evening twilight, all business is momentarily suspended. The trader leaves his bargain incomplete and spreads his carpet on the floor of his shop, the sailor on the Nile falls prostrate on the deck, and if you enter the mosque, so silent that you thought it empty, you find it filled with absorbed worshippers.

It is true that our prayers will not induce God to change His plans; but it may be a part of His plan to give us when we ask that which He would not otherwise bestow.

They who come to God must believe that He is, and that He is the rewarder of all those who diligently seek Him.

—Least amount of prayer in public congregations, largest in social companies, *largest alone*.

That prayer shall be effectual, it must have three qualities—in *truth or sincerity*; in faith; in the Spirit of Christ.

Prayer is the highest act of the human soul, the most sublime moment in human life, the most wonderful privilege of man.—*J. F. Clarke.*

The man who does not exclude from his mind the idea of the world—the idea that everything here must be sought intermediately, that every effect has its natural cause, that a wish is only to be attained when it is made an end and the corresponding means are put in operation—such a man does not pray; he only works.

He has recourse to prayer in the certainty, that he can do more, infinitely more, by prayer than by all the efforts of reason and all the agencies of nature—in the conviction that prayer possesses superhuman and supernatural powers. But in prayer, he applies immediately to God. . . . But an immediate act of God is a miracle. . . . Every true prayer is a miracle, an act of the wonder-working power.

Social prayer is more effectual than isolated prayer. Community enhances the force of emotion, heightens confidence. What we are unable to do alone, we are able to do with others. The sense of solitude is the sense of limitation; the sense of community is the sense of freedom. Hence it is, that men, when threatened by the destructive powers of nature, crowd together.—*Feuerbach.*

Justin Martyr observes of the philosophers in his time: "They rather seek to convince us also, that the Divinity extends His care to the great whole and to the several kinds, but not to me and you, not to men as individuals. Hence it is useless to pray to Him; for everything occurs according to the unchangeable laws of an endless cycle."—*Neander's History of Christian Religion*.

This is not a mere question between Tyndall and the theologians, but is an issue between him and every burdened soul that wants the comfort and the help of prayer. It is a fight *pro aris et focis*; for altars and hearths. Every mother with a sick babe upon her lap, lifting her tearful eye to Heaven, every husband that kneels by the bed of his suffering wife, every wife that utters a petition for a husband far away upon the ocean, every parent that follows absent son or daughter with a prayer, every perplexed and anxious soul that seeks the promised wisdom from on high, every tempted and fainting saint that implores divine grace, every tortured spirit conscious of sin and seeking at the mercy seat for pardon, cries out in agony against the doctrine of Professor Tyndall and his philosophic comrades. To deny them the resource of prayer is to doom them to despair!—*Advance*.—*Editor Patton*.

I have often seen men so rapt that they could not move till the organ aroused them to the certainty that the preacher had ceased to speak. To such utterance, a prayer of Alexander Knox seemed to be the only fitting close: "Deepen these impressions in me, O Lord."

Prayer is truest when there is most of instinct and least of reason.—*F. W. Robertson*.

An hour of solitude passed in sincere and earnest prayer, or in conflict with, and conquest over a single passion, or subtle bosom sin, will teach more of thought, will more effectually awaken the faculty, and form the habit of reflection, than a year's study in the schools without them.

The act of praying, with the whole concentration of the faculties, is the very highest energy of which the human heart is capable.—*Coleridge*.

You can pray for your enemies with such desperate magnanimity, as to create the suspicion, that you would behead every one of them if a fair opportunity ever occurred.

The length of a prayer ought not to be measured by time. . . . I have heard some prayers which I could have wished to go on forever—so wise, so tender, so deeply experimental, and so earnest were they; under their influence one felt that God was nigh at hand, and longed that He might “abide with us.”—*Ad Clerum.*—*Parker.*

Pray as earnestly as if we could do nothing by ourselves; and at the same to work as hard as if we could do everything by ourselves.—*Thoughts of a Country Parson.*

To excite the spirit of prayer in the congregation is the test of true public devotion.—*Dr. Channing.*

That ancient poet seems to me to have had a great deal of sense and reason, who, having very imprudent friends, that every day asked God for such things as seemed good, and yet were very bad for them, composed for them this prayer: “Great God, give us the good things that are necessary for us, whether we ask them or not; and keep evil things from us, even when we ask them of thee.”—*Socrates, in Plato.*—*Second Alcibiades.*

How beauteous were the marks divine
That in Thy meekness used to shine;
That lit Thy lonely pathway, trod
In wondrous love, O Son of God!

Oh, who like Thee, so calm, so bright,
So pure, so made to live in light—
Oh, who like Thee did ever go
So patient through a world of woe?

Oh, who like Thee so humbly bore
The scorn, the scoffs of men before?
So meek, forgiving, Godlike, high,
So glorious in humility.

Oh, in Thy light be mine to go,
Illuming all my way of woe!
And give me ever on the road,
To trace Thy footsteps, Son of God!

—*A. C. Cox.*

ILLUSTRATIVE AND SUGGESTIVE. ADDITIONAL.

[The following, culled from the author's reading since these chapters were in type, are appended, as additionally "Illustrative and Suggestive," for the specified chapters.]

CHAPTER I.

To say that the human race, as it now exists, has been naturally developed by the operation of perfect and unchangeable laws, according to evolutionists, or by a mode of action entirely in accordance with the design of a perfect intelligence, is but to say, that every stage of the process must have been, and must still be perfect. Such an idea excludes from the world anything in the nature of transgression of sin—which is the transgression of law. . . . The natural operation of unvarying or unchangeable law cannot confer, on the subject of its government, any power to antagonize itself—the law. Otherwise, that law has ceased to be unchangeable. Hence, a creature having the qualification of free agency, or the power to transgress, or to antagonize the law, could not possibly have been produced by natural development. Natural development is utterly inconceivable, except as the result of an unchanging mode of action or law. . . . The necessities of this theory force the conclusion, that all, that we now call sin, all the injustice and debauchery among mankind, *is not sin at all*; . . . because produced by the operation of a perfect and unvarying mode of action or law. . . . Christianity rests on the idea that there is a necessity for an intervention, and that such does actually take place—*Condensed from "Civilization: Is Its Cause Natural or Supernatural?" (Phila.)*

THE BRAHMO SOMAJ SECT IN INDIA.—Kesab Chunder Sen, an apostle of this sect, recently deceased, said to a Calcutta correspondent of the *Chicago Tribune*, in the autumn of 1883:

"Great in goodness is the Bible. Assuredly, if your people

were as good as your Book, India would be Christianized in five years." A little "book of faith" which Mr. Sen gave me at that time contains the following (literally) as the "creed" that Ram Mohan Rai, the founder, wrote: There are fourteen articles: "(1) The bases of faith are Nature and intuition. (2) All truth is acceptable. (3) Religion is a progressive form of truth. (4) The Brahmo Somaj doctrines underlie all religion. (5) Belief in a Supreme God. (6) Belief in immortality of the soul. (7) Repentance the only way to salvation. (8) Belief in efficacy of prayer. (9) Belief in God's love. (10) Worship is love of God and His works. (11) God can be worshipped at any time and place, (12) Elevation and purity of mind necessary to holiness. (13) No faith is put in stated rites and ceremonies. (14) Theoretically there should be no caste." "We cull truth from the Rig Veda, the Bible, the Pitakas, and the Koran, and so I dream to myself this question: Why cannot Hindoo Buddhist, Christian and Mohammedan, become a unity in the Somaj? All dispensations are but components of one divine scheme—that is, of the New Dispensation, the Somaj." . . . One must admire its members for their reforms. The first and most important of these is the abolition of caste. Others are being expressed in the legislative affairs of India, and among them are restrictions to monogamy, remodeling of marriage customs, emancipation and education of women, abolition of the worship of ancestors, removal of the prohibition of widows' marriages, abolition of infanticide, revolution of social ceremonies, education, temperance, and a general moral regeneration.

The Greeks, who travelled in India centuries before the Christian era, were enthusiastic in their admiration of Hindoo morals. They told of kings spending the whole day in the administration of justice, of the honesty of traders, and the general dislike of litigation; of the infrequency of theft, though houses were left open without bolts or bars; and of the custom of loaning money without seals or witnesses. They praised the truthfulness of the men and the chastity of the women.—*Oriental Religions.*—*Sam'l Johnson.*

The religion, or rather the doctrine of the disciples of Confucius is Positivism. They care nothing about the origin, the creation, or the end of the world, and very little about long philosophical

lucubrations. They confine their cares wholly to this life; they ask of science and letters only what is needful to enable them to go through their various occupations; of great principles, only their practical consequences; and of morality, only what is political and utilitarian. . . . They put all speculative questions aside, to attach themselves exclusively to the positive; their religion is but a kind of material civilization, and their philosophy the art of living in peace, of obeying and commanding. Their religion has neither altars, images, nor priests; the Mandarins are its sole ministers, and when on some solemn occasions it is thought desirable to offer some homage to Heaven, it is they who officiate.

All the towns in China have temples raised to the honor of Confucius, and more than three hundred millions of men proclaim him with one voice the saint *par excellence*.

The second religion of China is regarded by its disciples as the primitive one of its most ancient inhabitants. The priests and priestesses of this worship are devoted to celibacy, and practice magic, astrology, necromancy, and a thousand absurdities. They are called Taosse, or Doctors of Reason, because their fundamental dogma, taught by the renowned Lao-tze, is that of a primordial reason, which has created the world.

[The principles of the third religion of China—Buddhism—are stated in the Appendix to the First Chapter.]

Chinese—a civilized nation almost wholly removed from religious influence, “without God in the world,” and falling rapidly to decay, from no other cause than that of internal moral corruption.

A radical, profound indifference to all religion—an indifference that is scarcely conceivable by any who have not witnessed it—is, in our opinion, the real, grand obstacle that has so long opposed the progress of Christianity in China. The Chinese is so completely absorbed in temporal interests, in the things that fall under his senses, that his whole life is only materialism put in action. . . . God—the soul—a future life—he believes in none of them, or, rather, he never thinks about them at all. . . . He admits everything, approves of all you say, does not find the least difficulty, or make the smallest objection. . . . He makes a beautiful speech against idolatry, and in favor of Christianity,

. . . To listen to him, you would think him just ready to become a Christian—in fact, that he was such already; yet he has not advanced a single step;—he likes very well to talk about it; but it is as of a thing not made for him—that he personally has nothing to do with. . . . Religion is to him simply a fashion, which those may follow who have a taste for it.

The Chinese have so elaborately developed their system of lying and deceit, that it is very difficult to believe them, even when they do speak the truth,

The nation has proclaimed the famous formula—*the three religions are but one*—this phrase is on the lips of every Chinese: “Religions are many; reason is one; we are all brothers.”

In the great towns the multitude of paupers is terrific. . . . Though they have commercial, or industrial, or gambling societies, they have none for the solace of the sick or the unfortunate. —*L'Abbe M. Huc.—China.*

The following are culled from the very able, exhaustive and learned volumes of Sam'l Johnson on Oriental Religions—specially the Chinese. His views are somewhat roseate when used to the disparagement of Christianity. All will admit the ethical correctness of most of their theoretic teachings, and of some of their fruits. They are only an additional illustration—from the earliest periods—of the utter inadequacy of “Natural or Rational Religion,” so styled, to rescue races and nations, and the men composing them, from the gravitation downward. None of them have ever grappled successfully with human nature for its redemption and sanctification. A consummation of Revelation in the manifestation of God through Christ—in the pledged and manifested omnipotency of His Spirit—was needed. It is in Christianity. The final hope of men is in it.

Huc says: European merchants who have had dealings with the great commercial houses of China, are unanimous in extolling the irreproachable probity of their conduct.

Medhurst tells us, that for thirty years he lost nothing by theft in China but a small revolver; that the Chinese take no such precautions as we do against fraud in dealing with each other; that large sums are constantly entrusted to native hands in the transactions of the interior, where the temptation to embezzlement is

very great. It is well known, that Chinese merchants do not generally give nor require written agreements in their dealings with foreigners. Objects of value are exposed to sale as it would not be possible to do in England, and lines of coolies carry money freely through the streets, without protection from police. Scarth states, that not one per cent. of the tea bought at Canton was examined by the buyers. Davis describes the public porters as so trustworthy, that not a single article was lost by the British embassies in all the distance between the Northern and Southern extremes of the empire.

Popular education has reached a considerable degree of advancement in all Buddhist countries. Every town, almost every secluded village, has its monastery occupied by monks, who either with or without pay, give instruction to children, affording to all the means of acquiring elementary knowledge; so that it is really rare to find persons who can neither read nor write. There are institutions everywhere for the sick, orphaned, and poor; wells in every desert; shady groves along every dusty road; everywhere missionaries of comfort and relief; everywhere tender mercies towards the lower creatures; and this is not confined to regulations in restraint of their wanton abuse and destruction, but carried even to that extravagance of care and protection which naturally belongs to an idealism without sense of practical limits. . . . Has everywhere sought to abolish bloody sacrifices. . . . Constantly discouraged capital punishment, etc.

Navarete found the prisons cleaner and more orderly than those of Europe. There is a custom of administering wine to criminals before execution, to diminish the pains of death.

There are orphan asylums in almost every city, and frequently in villages; societies for aid to widows; free day schools everywhere supported by the rich; public asylums for the sick, old and poor, sustained by the government—and, as these are apt to be ill-provided, support by the clans of their own poor; a general belief in the meritoriousness of alms-giving, and of the inauspiciousness of sending beggars away empty; gratuitous distribution of medicines, and of books of moral edification. Not less numerous are societies for aiding indigent persons in paying marriage and burial expenses; for establishing granaries; for building roads and

bridges to facilitate industry; for saving drowning persons, and furnishing biers for the drowned; for taking care of foundlings and lepers. There are no hospitals for the insane, for deaf mutes, cripples, or the blind; yet not so many of these unfortunates are seen in Chinese cities as in European. It is generally admitted that lunacy is extremely rare. Mutual aid associations have their bureaus and halls in the cities; and in California, they not only provide for the poor, but send back the sick and dead to China. It is common for wealthy people to furnish great jars of tea under canopies, for travellers and wearied laborers, and especially on the mountain roads. There is a college at Ningpo to aid the poor in getting educated, deriving its income from lands and products, and founded two hundred years ago. . . . Mercantile credit is everywhere sustained by mutual insurance companies, by which aid is given in business difficulties. So universal are mutual loan societies, that, out of twenty millions of people, scarcely a thousand will be found who are not in the course of their lives associated.

"Remember," says the Shuking, "the proper end of punishment is to make an end of punishing." "Deal with evil as if it were a disease in your own person, and with the people as if you were guarding your own child." "Better run the risk of error, than put to death an innocent person." "Rewards, not punishments, should descend to one's children." . . . The Tcheouli prescribes the teaching of eight leading rules and nine ties of mutual benefit, as essential for guiding the people and preserving them in harmony. The first of the eight is family affection; the second, reverence for age; the last, kindness to strangers. It prescribes also, as points to be aimed at by the Minister of Instruction, the diffusion of love for the young, care for the old, succor for the distressed and bereaved, pity for the destitute, consideration for the sick.

Alcohol in Western countries kills ten persons to one victim of opium in China. Delirium tremens is unknown.

No nation in the world, of whatever religion, possesses a literature so pure. It has been said, that there is not a single sentence in the whole of the classical books, nor in their annotations, that may not, when translated word for word, be read aloud with pro-

priety in any family circle in England. Not a sign of human sacrifice, of the deification of vice, of licentious rites and orgies, exists in China; and not an indecent idol is exposed in any temple. . . . the whole series of reading books used in the schools of China does not contain a single impure precept; there is scarcely one noble conception of duty and humanity that cannot be found represented in the daily recitations of these children of a grand ethical literature.

The children of the people are taught to love parents, respect superiors, honor teachers, select friends.

Chinese civilization rests on the systematic preference of moral to physical forces. This is as true of its political method as of its literal culture. . . . Government itself is constantly presented in the schools as resting on moral sanctions, the military arm subordinated to the civil, the military spirit disciplined, not to say systematically repressed, upon grounds of conscience. . . . The duty of patient endurance of evils, and the virtue of laborious tasks in the interest of order and unity, are the substance of a national gospel.

No such age is to be found in Chinese history as that of England in the middle of the last century, when the statesmen were almost universally gross and immoral in speech and life, and the people ignorant, brutal, and uncared for to an extent now inconceivable. Jobbers at that time returned all the borough members of Parliament, and only 160,000 out of 8,000,000 were electors.

The educational system secures the state the service of its best and ablest men; the union of local with national interests effected by competitive examinations in every large city for honors proceeding from the capital. . . . The dissemination of laws, edicts and exhortations—often carved on marble and posted in the streets.

A sagacious Chinaman once said to me (Neumann): "True, you are our superiors in science and discovery. But our moral principle is much more efficient, our masses are much less vicious and self-seeking than your Christians—such, at least, as we see in our country."

The Tao-sse declares: "It is a crime to enrich one's self by fraud; to give bad goods in return for good; to seek riches eagerly;

to destroy the property of others; to adulterate merchandise; to use short measures; to borrow and not return; to usurp the fruits of other men's labor or skill; to get office by cunning or fraud; to buy lying praises; to harm weaker persons in order to advance one's self; to forsake public good for private ends; to fawn on superiors; to disorder administration, by rewarding the guilty, punishing the innocent; to break law and receive bribes; to deceive the simple; to make light of the people's life."

The heathen government of China thus appealed to the Christian government of England: "How, then, can you bear to seek gain by means of an article so injurious to man, and without compunction of conscience? We have heard that you, the ruler of your honorable kingdom, have an expanded heart; and you must, therefore, be unwilling to do to others what you would not desire to have done to yourself."

It said (to the traders in the drug): "Shall, then, our people die, and your lives not be required? You are destroying human life that you may get gain."

CHAPTER II.

In the antediluvian world, when the life of man was so protracted, there was comparatively little need for writing. Tradition answered every purpose to which writing, in any kind of characters, could be subservient; and the necessity of erecting monuments to perpetuate public events could scarcely have suggested itself; as, during those times, there could be little danger apprehended of any important fact becoming obsolete, its history having to pass through very few hands, and all those—friends and relatives in the most proper sense of the terms; for they lived in an insulated state, under a patriarchal government. Thus it was easy for Moses to be satisfied of the truth of all he relates in the Book of Genesis, as the accounts came to him through the medium of a very few persons. From Adam to Noah there was but *one* man necessary to the transmission of the history of this period of 1656 years. Adam died in the year of the world 930, and Lamech, the father of Noah, was born in the year 874; so that Adam and Lamech were contemporaneous for 56 years. Methuselah, the grandfather of Noah, was born in the year of the world 687, and died in the year 1656, so that he lived to see both Adam and Lamech—

from whom (Adam) doubtless he acquired the knowledge of this history, and was likewise contemporary with Noah for 600 years. In like manner Shem connected Noah and Abraham, having lived to converse with both; as Isaac did with Abraham and Joseph, from whom these things might be easily conveyed to Moses by Amram, who was contemporary with Joseph. Supposing, then, all the curious facts recorded in the Book of Genesis to have had no other authority than the tradition already referred to, they would stand upon a foundation of credibility superior to any that the most reputable of the ancient Greek and Latin histories can boast.—*Horne's Introduction*.—*Quoted by Geo. Rawlinson.*

It is highly probable that Moses had access to records and documents which had been preserved in the families of the Jews. The detailed account of genealogies, the dates of events, and their circumstances, the number of the years of the lives of the Patriarchs—all these things could hardly be learned in a manner so precise and exact, except from written documents.—*Calmet*.—*Quoted by Geo. Rawlinson.*

CHAPTER III.

Our wishes are presentiments of the faculties which lie within us, and harbingers of that which we shall be in a condition to perform.—*Goethe*.—*Wahrheit und Dichtung.*

CHAPTER IV.

The Gospel of the Christian religion, when preached successively to all the nations of the earth, excited no astonishment, for it had been everywhere prophesied, and was universally expected. A Divine Incarnation, the birth of a Man-God, was the common faith of humanity—the great dogma that under forms, more or less mysterious, appears in the oldest modes of worship, and may be traced in the most ancient traditions. The Messiah, the Redeemer, promised to fallen man in the terrestrial Paradise, had been announced uninterruptedly from age to age; and the nation specially chosen to be the depositary of this promise had spread the hope abroad among men for centuries before its fulfilment; such was, under Providence, the result of the great revolutions which agitated the Jews, and dispersed them over Asia and the world at large. . . . When the Christ appeared, it was

not only in Judea, among the Hebrews, that He was looked for; He was expected also, at Rome, among the Goths and Scandinavians, in India, in China, in High Asia especially, where almost all religious systems are founded on the dogma of a Divine Incarnation. . . . This expectation is often mentioned in the Puranas, the mythological books of India. . . .

. . . A short time before the birth of Jesus Christ, not only the Jews, but even the Romans, on the authority of the Sibylline books and the decision of the Sacred College of Augurs, in Etruria, considered that this important event was approaching. The Capital of the Roman world was alarmed by prodigies, as well as by ancient prophecies, announcing that an emanation of the Divinity was about to appear, and a regeneration of the world to take place. . . . The Conscript Fathers, in consequence of a prediction, for months kept repeating that, "Nature was about to bring forth, and to place a king on the throne of the world." The Senate, terrified by these rumors, and by the prodigies which were reported to have taken place in Rome, issued a decree, forbidding fathers of families to bring up any child that should be born for a year, or to adopt any that should be found exposed. Those Conscript Fathers, however, whose wives were in a state of pregnancy, contrived to prevent the registration of this decree, in the hope that this king-child might be one of theirs. . . . At the same time, the emperor of the Indies, alarmed by the general diffusion of prophecies, which he supposed to menace the fall of his empire and his own ruin, sent out messengers to inquire whether in any place such a child had really been born, and, if they found him, to put him to death.

The idea of a Divine Incarnation prevailed equally among the Gothic tribes of the North. They were so perplexed and agitated by prophetic rumors from the East, that they sent embassies to seek for the Divine Being so impatiently expected over the whole world; and it was these strange embassies that formed the foundation of the Edda. . . . Such an event was confidently looked for in the West and the East, in Persia, India, and China, and even among the wandering tribes of Upper Asia. In the intermediate countries, as among the Hebrews, it was the fundamental doctrine of religion.

Through information from the Jews in China, Confucius was enabled to announce in his writings, that there should be born, in the West, a Saint Who had been expected more than three thousand years. "Vast and extensive as the heavens, deep as the abyss, He will be respected by all nations; the whole world will believe His words, all will applaud His action, His name.—*Huc.—Christianity in China, Tartary and Thibet.*

If the coming of Christ was the explanation of a marvellous literature which must ever remain otherwise a hopeless enigma, and if the rise of Christian literature, and the development of history for eighteen centuries since, have tended to prove and confirm the truth of that explanation as nothing else can prove it, here is a manifest and gigantic fact in the world's history, which cannot be set aside, however it may be interpreted. There is, and can be, no consistent interpretation of this fact but one. . . . The very existence of the religion of the Christ is itself a message from God. No discoveries as to the ultimate origin of man, the unity of the human race, the antiquity of the earth, or what not, can avail to set aside that message.

Christianity in itself is the most remarkable phenomenon that history presents to our contemplation. It has already far outlived in its duration the utmost limits of time that can be assigned to the dominion of ancient Rome.—*Rev. S. Leathes.—The Religion of the Christ.*

Our English Bible . . . was not made by one man, or at one time, but centuries and churches brought it to perfection. . . . The Liturgy, admired for its energy and pathos, is an anthology of the piety of ages and nations, a translation of the prayers and forms of the Catholic church—these collected, too, in long periods, from the prayers and meditations of every saint and sacred writer, all over the world.—*Emerson.*

For page 141:—

Sir W. Thomson has estimated that the number of atoms in a cubic inch of air is to be expressed by the figure 3, followed by no fewer than twenty ciphers. The brain of the ant doubtless contains more atoms than an equal volume of air; but even if we suppose them to be the same, and if we take the size of an ant's brain to be a little globe one-thousandth of an inch in diameter, we are

able to form some estimate of the number of atoms it must contain. The number is to be expressed by writing down 6, and following it by eleven ciphers. We can imagine these atoms grouped in so many various ways that even the complexity of the ant's brain may be intelligible when we have so many units to deal with. Take a million and a half of little black marks, put them in a certain order, and we have a wondrous result—Darwin's "Descent of Man." This book consists of about 1,500,000 letters, placed one after the other in a certain order. Whatever be the complexity of the ant's brain, it is still hard to believe that it could not be fully described in 400,000 volumes, each as large as Darwin's work. Yet the number of molecules in the ant's brain is at least 400,000 times as great as the number of letters in the memorable volume in question.—*Longman's Magazine*.

CHAPTER XII.

He whom we love, whose honor we most respect, is he who has most denied and subdued himself; who has made the most entire sacrifice of appetites and passions and private interest to God, and virtue, and mankind; who has walked in a rugged path, and clung to good and great ends in persecution and pain; who, amidst the solicitations of ambition, ease, and private friendship, and the menaces of tyranny and malice, has listened to the voice of conscience, and found a recompense for blighted hopes and protracted suffering in conscious uprightness and the favor of God.—*Dr. Channing*.

LIFE IN THE LIGHT.

As sequel to the volume entitled "The Light of Life," for its further development and illustration, with criticism upon some unscriptural forms and modes in Christian doing, defective theories, and imperfect practice of Christianity, the following Chapters, under the above title, are ready for the type and the press. Their construction and manner of illustration are similar to those of the other volume, and they will make another, perhaps, equal in size:—

I—SOME ELEMENTS IN CHRISTIANITY.

II—SYMPATHY.—ITS DIVINENESS.

III—SELFISHNESS.—ITS BANE AND ANTIDOTE.

IV—INDIVIDUALITY AND ASSOCIATION—IN WORK.

V—THE MINISTRY OF WOMEN.

VI—POTENCY OF THE WRITING—WITH THE PRESS.

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